

The Progress of SIN:
OR, THE
TRAVELS
quently *of* *Dayton*
Angodliness.

Wherein the Pedigree, Rise, (or Original) Antiquity, Subtilty, Evil Nature, and prevailing Power of *Sin* is fully discovered: In an Apt and Pleasant

ALLEGORY.

Together with the great Victories he hath obtained, and abominable Evils he hath done to Mankind by the help of the Devil, in all his Travels, from the beginning of the World, to this very Day.

As also the manner of his Apprehension, Arraignment, Tryal, Condemnation, and Execution.

By Benjamin Keach, *Author of The Travels of True Godliness. War with the Devil. And Sion in Distress.*

The Fourth Edition, Corrected. With some Additions by the Author.

London, Printed for Nicholas Boddington, at the Golden-Ball in Duck-Lane, 1707.



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T H E

P R E F A C E.

Christian Reader,

I Having written a Small Treatise, Entituled, *The Travels of True Godliness*, which (as I hear) hath found a kind Acceptance generally amongst all sorts of Protestants, whether Conformists, or Nonconformists, so I hear this hath met with the like; the sole or main Design of it, being to beat down Sin, by setting forth the abominable Nature and Evil thereof; together with the Wiles and subtil Stratagems of the Devil, to deceive the Souls of Men. I have in it made use of the same Method I did before, viz. Presenting all I have said, Allegorically; which way (I find) the Holy Ghost by the Prophets, and the Lord Jesus himself much delighted in, and made use of: for all he spoke unto the Multitude, was by Parables, &c. And indeed, had I not warrant from

The PREFACE.

God's Word thus to write, I should not presume so to do: I have endeavoured to avoid all occasion of Offence to all sorts of People; not reflecting on any Man's Person, whether High or Low, &c. And therefore I hope none will be offended with me, though all kind of Sins are justly exposed, and Sinners reprobated; though (may be) some will quarrel with my very Title, and Object, How can Sin be said to Travel to and fro? &c. To which I Answer, Notwithstanding Sin be a Domestick Enemy, yet as Satan is said to go to and fro in the Earth, &c. to tempt, intice and draw Men into Sin, being a cunning Observer of every Man's Temper, Calling and Inclinations; so Sin, upon this account, we presume may be presented as a Traveller also.

I shall say no more, but leave it to the Blessing of God, whose Glory I seek, and desire to promote in all things.

Reader, Though 'tis true, there are Books (thou mayst say) enough already; yet some say they would not be without this, and it being out of print, it is once more presented to thee by him, who only desires an Interest in thy Prayers, at the Throne of Grace;

Who am thy Soul's Friend,

April 28.
1684.

B. Keach.

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He is taken. Tryed. condemn'd & Executed
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THE
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S I N :
OR, THE
TRAVELS
OF
Angodliness.

C H A P. I.

*Shewing the Pedigree, Rise, Antiquity,
and Original of S I N.*

ALthough *Sin*, in a proper Sense, is a
Non-Entity ; rather the depravation
of a *Being*, than a *Being* at all : Yet
it would be well for Thousands, yea Millions
of Thousands, if there were no such *Being*
for *Sin* in their Hearts, nor in the World.

as there is. What *Sin* is, the Holy Apostle shews, viz. *The Transgression of the Law*, &c. doing what God forbids, or not doing what God requires; or doing of it in other manner than he in his holy Word directs, is alike Evil. And in these three Things doth *Sin* consist: These are the principal Parts of that ugly Body, or hateful Monster, who is the Subject of this ensuing History: And we hope none will be offended with us; because in this Allegorical Discourse *Sin* is represented as a Person; since the Apostle himself gives it the Name of Body, and also attributes the Members of a Body to it; *Who shall deliver me from the Body of this Death?* &c. And in another place he positively calls *Fornication, Uncleanness, inordinate Affections, evil Concupiscence and Covetousness*, &c. Members of this Body: Besides, what is that *Old-Man* which he speaks of elsewhere, and stirs up the Godly to put off, but *Sin*, or the evil habits thereof, which are corrupt, *according to the deceitful Lusts*,

Now, that we may the better perform this great and profitable Work we have taken in Hand, it will be needful first of all, to discover the Pedigree, Rise, Antiquity and Original of this abominable Enemy of all Mankind.

First, *Negatively*: 'Tis evident *Sin* is not of nor from God: He that is Holiness and Goodness it self, cannot be the Author directly nor indirectly

indirectly of *Sin* or *Ungodliness*. A good Tree cannot bring forth evil Fruit; much less can any Evil proceed from the holy God; from whomsoever therefore *Sin* derived his first Being, or had his Original, it is impossible he should be from the Glorious Creator of Heaven and Earth; for whatsoever God Created was Good: Every thing that had its Being from him hath some Good Originally in it; but *Sin* hath not, nor never had any good in it, but is altogether Evil; the Evil of Evils, and therefore not from God.

Yet we must grant that *Sin* is of great *Antiquity*, and hath been a long time in the World; yea, some there be who think it had its Conception or Original before Man was Created, because some of the Angels fell by *Sin* before that time; but how, when, and by what means *Sin* entered into them, who were such holy and glorious Creatures, consider'd in their first Estate, is, as I judge, beyond what any Mortal is able to demonstrate, therefore we shall state his Original where the Apostle doth: *By one man Sin entered into the world*, Rom. 5. 12. that is to say, *Sin* was Conceived, and had his Birth or Entrance into this World by means of our First Parents; but if it be asked by whom he was Begotten, I answer, By *Apollyon*, King of the Bottomless Pit, called the *Old Serpent*, the Devil and Satan; it was by his subtilty they were beguil'd, who whilst they stood in the State of Innocency, were as a most chaste, beautiful

beautiful and undefiled Virgin, whom because he could not force, he cunningly enticed to his foul and unclean Embraces : yea, and upon their first yielding to this Cursed Serpent, was begotten this vile and evil Enemy. Hence the Devil is said to be a *Liar*, and the *Father of it* ; and upon this Account, *Sin* may be firly called the *Spawn of the Devil* ; 'tis Originally his Off-spring, a *Brat* of his Begetting, and also bears a lively Image and Representation of him.

Obj. *But this you will say was the Original or first Sin.*

Ans. 'Tis true, and must also be granted, That *Original Sin*, was the Original of all *Sin* ; for from that first *Sin*, by the help of the Devil, and Man's evil Heart, doth all manner of *Sin* proceed.

Original Sin hath been prodigious fruitful ; for it would make a Man admire to consider, what a multitude of filthy *Brats*, or spurious *Offspring* have proceeded from that first-Born of the Devil ; yet all are but as it were Members or Parts of, and tend to make up the said Body and evil Monster ; and this truly, of the Production of *Sin*, was *Apollyon's* Master-piece ; for by the help and means thereof, he hop'd and resolv'd to erect his Kingdom : for since he could not be a Ruler (nor in a higher State than a Servant) in the Upper World ; (no, nor remain an Angel any longer there) he was resolved to be a King and Ruler

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Ruler in these lower Regions; and to set up a mighty Kingdom in this World in despite of God himself; whom he sought thereby to be revenged upon, for that great Affront and Indignity cast upon him (as 'tis thought) he conceived; who being Created, in a higher and more glorious State than Man, should be commanded to be a Servant or Ministering Spirit to Man; and he was doubtless, moved also, with Malice and Rage against the Creature Man; whom he saw God had lately formed and placed in Paradise, and made Lord and chief Ruler of the whole Universe; and to the end that he might, I say, effect or bring this his Grand Plot or Enterprize about, which was to Eclipse God's Glory, and utterly ruine Mankind: He saw there was no other way to accomplish it, but by the Production of this cruel and merciless Enemy. *Sin*; and having craftily obtained his Devilish Design, so far that the Hellish Monster was Conceived and brought forth immediately, as soon as ever he entered into the World, even before he was one hour old he began to act his Diabolical, Cursed, and Damnable Pranks; so that by his first Essay or Entrance on his fearful Work or Enterprize, he gave sufficient Proof to all that should ever live on Earth, of his Strength and Cruelty, and what all Mortals must expect from him. 'Tis strange to consider, that a *Brat* just born, and as one would think wholly unexperienc'd, should be cloathed with

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with so much Power, and be fill'd with so great Malice; for just as *Apollyon* Midwiv'd him into the World, he let fly his *String*, and thereby at once gave a Mortal Wound to the whole Lump of Mankind; not only all that then lived, but also all such who should in After-times live upon the Earth. The Nature of that woful Blow, it may not be amiss if I farther open and explain, before I proceed, since we all, to this day, feel it, and groan under the sad Misery and dismal Effects thereof.

But e'er I do this, let it be observ'd, That *Sin* at once in a great measure, did effect what *Apollyon* craftily in both Respects, had purposed before to bring about: For, hereby he caused Man to cast off his ever Blessed and Glorious Sovereign, from whom he had his Breath and Being; nay, not only so, but he begat a strangeness, and irreconcilable Enmity in the Heart of Man to the ever Blessed God, which is a most dismal thing to consider of; neither could any other Enemy ever have done this Evil and Cursed Deed, but *Sin* only. Nay, and as he made Man to become God's Enemy, so he also caused God to become an Enemy to Man; (there being nothing so hateful and contrary to his Pure and Holy Nature, than *Sin*,) insomuch, that now that Blessed Union that was between God, the Holy Creator, and Man his once happy Creature, is broke.

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So that from hence you may see, This Enemy flew, as soon as ever he was born, into the very Face of God himself: This was his great Cry then, and is still to this Day. *God shall not Reign, but I will Reign; and Apollyon King of Darknes he shall Reign and Rule in the Hearts of all Men on Earth.* Moreover, that by that one Act, he most wickedly defac'd God's Glorious Image, which was graciously stamped upon the Soul of Man; and basely corrupted those Noble Faculties, who, as I may say, were the Attendants, Bosom-Friends, and continual Companions of this high-born Soul, whose Names were (if I mistake not) these following, viz.

1. *Judgment*, alias *Understanding*; a very Grave and Wise Counsellor; but now become Blind, filled with *Ignorance* and *Darkness*.

2. *Will*, a Free and Loyal Friend to the King of Heaven and Earth; and one always ready to stir up this precious Soul to that which was for her good. and her Sovereign's Interest; until he was by this Enemy depraved, and wretchedly corrupted, being wholly brought over to promote the Interest of *Apollyon*: For now in the *Will* there is a vile & total averfeness to the Will of God; for being filled with Pride, he ever seeks to exalt himself, and all who adhere to him, above God, his Holy Word, and Glorious Sovereignty.

3. *Memory*, who before continually put the Soul in mind of all things God had commanded

manded her to do; and whatsoever he had prohibited or enjoined her not to do; but now so corrupted by this Enemy, and made so vile, that what she should remember she forgets, and what she should forget, that she remembers.

4. *Affections*, and indeed there were none more basely corrupted, and drawn away from God than these, before *Sin* prevailed, or entered into the World: They were like a most Chaste and Undeiled Virgin; but now so Corrupted and Carnal, that they are more disordered than any of the rest: Before they were always set upon God, and took up Delight and Complacency in him, he being their only *Object*: But now the *World*, the *Flesh*, nay, this *Hell-bred Tyrant*, *Sin*, is sweeter, more precious and lovely to them than he.

5. *Conscience*, One who kept the *Records*, was always faithful to the Soul before the unhappy production of this Enemy of God, and made all the House to rejoice, and break forth into singing, by the Nature of his sweet Testimony, or Witness he always gave in, for, and in behalf of the Soul; but now so vile and depraved, that when he should reprove and charge the Soul with its Evils, he is asleep; sometimes he condemns for want of good Eye-sight when he should justify; and at another time justifies when he should reprove and condemn. Nay, he is so far drawn aside to the Interest of the Prince of Darkness; that when

when some Men persecute, and put the Saints of God to Death, he tells them they do God Service. These are some of those things that this vile Enemy did in part effect, by that one Blow he struck our first Parents, though not all; for he brought in, or did beget another most cruel Tyrant, who hath Reigned ever since with great Force and Rigor, subduing all under his Feet; his Name is *Death*. This King of Terror had never been, had not *Sin* given his Being to him; in a word, you may perceive, he became an immediate Plague to the Soul of Man, a Depraver of every Faculty, and a Destroyer of the Body, as well as of the Soul: For it was he also who let in *Sickness*, and all manner of Diseases, which the Bodies of human Creatures are subject to, with Spiritual Death, and Curse of God.

Lastly, *Hell*, or the *Lake of Fire*, comes to be prepared by his means: 'Tis he I mean, who brings in *Eternal Death*. There had been no *Hell*, had it not been for *Sin*.

*Sin's worse than Hell; It digg'd that horrid Pit;
'Tis Sin that casts poor Sinners into it:
No Lake of Fire, no Tophet had there been
For Souls of Men; no Death but through Sin.*

C H A P. II

*showing how Apollyon, Prince of Darknes
having a Design to send Tyrant Sin, as his
Grand Agent, to Travel into all Quarters
of the Earth; he (First,) Gave him his Com-
mission. Secondly, Warning of his En-
emies. Thirdly, Directions how to overcome
and destroy them.*

THE Pedigree, Rise, Original and An-
tiquity of this cruel and Hell-bred En-
emy, Sin, having briefly been open'd to you
Apollyon having now nourished and brought
him up fit for his Turn, Work, and Service
and finding he had already so wonderfull
succeeded in his first and main Enterprize, he
saw he would be a true and faithful Friend to
him, and a rare Foot-stool or Stirrup for him
to mount or raise him up to his long'd for So-
vereignty; and finding him, by this Time
grown to some considerable *Maturity*, resolv-
ed to send him abroad, to *Travel* into all
Quarters of the Earth, to manage the Af-
fairs of his *Infernal Kingdom*, to greaten his
Power, and actually subdue all Enemies un-
der his Feet, in all Nations, Countries, and
Kingdoms of the World. But before the
Tyrant enter'd upon this woful Journey, we
will suppose the Devil gave him his Commis-
sion, and Instructions, how to proceed in a

The Trabels of Ungodliness. II

his Atchievements; to whom he addressed himself after this manner :

Sin's Commission, received from the Devil.

MY most dear and beloved Child, the true Image of thy Father, and choice Darling of Hell, and the only Hope of this infernal Lake, whom my Lord *Lúcifer, Beelzebub*, and other interiour Princes, as *Belial, Satban*, &c. do adore : Harken to thy Father who begat thee, and gave thy Being to thee : Thou art my Creature : What care I though the Powers of Heaven hate thee ; I will, in despite of all thy Mortal Enemies, make thee Great, raise thy Honours, and Crown thee as King and chief Ruler throughout the whole Universe ; and all who will not obey thee, and yield Subjection to thee, will raise all manner of Mischief upon, make them miserable, and tread them under thy Feet. Thou seest how successful already thou hast been, and what a mighty Conquest thou art become in thy very *Non-Age* : Thou hast, at one Blow, defeated all the Hopes of this new-born Mortal, and crushed him to pieces in the very Bud. He that was, the other Day, the Darling of Heaven, who swam in Pleasures, and was mounted so high in Sovereignty, Glory, and inconceivable Grandeur ; Shining as a Star of the first Magnitude ; possessing perfect Union and Communion

Communion with his Creator is now by the
by the Power of thy Hand, and Success
thy Arms, made miserable, and become
hateful to him whose Delight he was, that
hath cast him off, and turned him out of P
radise. Ah, how I laugh to see it! How
he become the Reproach and Scorn of all t
Princes, and mighty Host of this unco
quer'd Lake? What care I, though there
much bitter Enmity put between me, and t
Woman's Seed? Do I fear what Hurt any o
that shall proceed from her can do to me?
thou in thy Non-age hast done such migh
things, and overcome this excellent Creatu
when all his Internal Powers were utterly
verse to us, and no ways inclined to favor
our Interest; What can any of her Off-spring
do to our hurt, much less *break my Heart*
or destroy thy Sovereignty, since now we ha
got so strong a Party to our side, in their ow
House? Thou hast been so happy in this la
mighty Victory, that the Powers of that No
ble Soul, possessed by this Creature, are
once brought over to us.

I have a purpose to send thee to *Travel*
and fro in the Earth until thou hast gon
through the whole Universe: And to m
Joy, I find all People are prepared by the
and made willing to receive thee; for all the
Faculties are inclined to entertain thee,
that I have no cause to doubt of an happy
Progress. I am sure thou wilt find a read

VVelcome

The Travels of Ungodliness.

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Welcome in all Places, not only amongst the
or, and baser sort; but amongst the might-
and noble Ones of the Earth.
And now therefore know, that I am thy
ince, and only Sovereign; and I do here
ve thee a *Commission*, a *Passport* ready drawn,
d signed for thee by all the high and mighty
ords of these *Dark* and *Vast* Regions; with
ertain Instructions how to carry thy self in
thy *Travels*. I have also prepared for thee
wo great *VVings*, that sometimes (as need
all require) thou may'st fly to and fro,
d be as swift as Thought. The vast Deep
all be no Lett to thee: Thou shalt pass
om Port to Port, from Place to Place, from
ne Land and Kingdom to another, without
hip or Gally, and shalt never need to stay
Heer Wind nor Tide. [I will also teach thee to
ansform] thy self into a ~~any~~ or Shape
my Pleasure. And to hide thy Sting, and
gly Visage, I have provided thee a Cloak,
hich thou shalt have Power and Skill to al-
er, or change the Fashion of, as will best suit
ny Occasion at any time. Be thou some-
times a *Dog*, to fawn; a *Dragon*, to devour;
Dove, to seem innocent; be a *Serpent* or
Fox for subtilty; a *Lyon*, for Strength; and
n all thy Travels, observe the Constitutions,
nd natural Inclinations of all People. Build
ather thy Nest among Willows that bend eve-
y way, than on Tops of Oaks, whose Heads
re hard to be broken. Fly with the *Swal-*
low,

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low, close to the Earth, when Storms are at hand; but keep Company with *Birds* of greater Talons, when the Weather is clear and never leave them, till they look like *Ravens*. Creep into every Bosom : Fear not to approach the Courts of *Emperors*, *Kings*, *Princes*, and *Noble Ones* of the Earth : For this will cause thee to find Favour amongst all Ranks, Degrees, and Conditions of Men. This will teach thee to get in at their Eyes, Ears, Mouth; nay, a thousand ways thou shalt have to invade them, and to spread the Wings of thy Infection over them. Make every Heart thy Pillow to lean upon, and use it like a Mill, to grind Mischief. When thou meetest a *Dutchman*, teach him to Drink; when with a *Frenchman*, teach him to Stab; when with a *Spaniard*, ~~teach him~~ to Betray; present an *Italian* with a fair Damsel, and teach him to Poison; when thou meetest a *Scot*, teach him Falseheartedness; when with an *Irishman*, teach him to Forswear himself; when an *Englishman*, to do all this. Pursue great Men hard, they are my very good Benefactors; and their Example hath commonly a great Influence upon those of a lower Rank. Haunt *Taverns* there thou shalt find brave Youths easily overcome. Erect store of *Play-Houses*, for they tend greatly to the enlarging of my Principalties; there I keep my Market, and vend my Ware more abundantly, or offer my rotten Goods to sale, burnished up bravely to

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the Eye, enough to bewitch all who lack Understanding, to doat upon them.

Be sure to beset (on every side) the younger sort; for if thou canst get possession of their Hearts timely, thou wilt find it easie to keep them safe enough, and make them thy constant Slaves and Vassals to the end. And when thou meetest with them afterwards, shew them the Glory of this Word, allure them with thy Pleasures, and hold forth thy Golden Apples to them: But if that sorry Fellow, *Conscience*, at any time, gets Power to frighten them, promise them Late Repentance, and assure them of Long Life; and thereby thou wilt soon overcome them.

When thou meetest with the *Rich*, tempt them to trust in it, set their hearts upon it, and to make their Bags of *Gold* and *Silver*, their *God*; and to grind the Face of the *Poor*, and force them to sell their Commodities cheaper than they can afford them, and not give them a Penny to relieve their Necessities: for thereby thou wilt subdue them both at once; for the one I am sure of; and the other will be so hunted with one of thy Offspring, called *Carping-Care*, that if *Light-Fingers* both not overcome and tempt him to Steal, the other will break his heart, and force him to take the Name of God in vain, and not think of any thing else, than what will tend to the strengthening of thy hands, and conduce to my Interest in him.

When

VWhen thou comest to meet with such, who are naturally inclin'd to Ambition, or have an eager desire and thirst after Honour, suit thy Bait accordingly; teach them how to condemn their God, their Conscience, their good Name, the Law and Religion too, that so they may the better mount the Hill of *Ambition* and *Earthly Grandeur*.

VWhen thou dost approach to a *melancholly Person*, entice him to be alone, and not to open his Mind to any Body, as he tends his Life; also perswade him, no Body in the VWorld can tell what his Distemper is, and to make him believe he is damned: Nay, tell him there is no way but to Hell he must go, and then we shall between us, perhaps entice him to hang, drown, or poison himself, or cut his own Throat, and so we shall destroy many of these silly Souls, and that way enlarge our Kingdom.

VWhen thou meetest with an old Man, make him conceited, vain-glorious, fretful and very peevish; fill his Head with Tales and old Stories; and to put them off the better tempt him to add to them.

VWhen thou comest to married People, make one jealous of the other: If a Man have a beautiful VWoman to his VVife, trouble his Thoughts without just cause; because she is fair make him conclude she is false, and every one that looks on her, perswade him loves her. If she speaketh him fair, let him believe

believe she feigneth; if she behave her self dutiful, make him think she then doth counterfeit. When she goes abroad, fill his Head with fear, and make his Heart pant. If she be neatly dressed, perswade him 'tis to allure and please others. If she be homely dressed, 'tis because she knows that he will keep House that Day.

If by any means we can but kindle this spark in either of them, to be jealous-headed, we shall do our business effectually.

Be sure do what you can to make discord between every Couple; when one is hot, let not the other be cold; suffer not one to throw Water upon the Fire which the other kindles; for by this means we shall set the House on Fire, and then warm our selves with the Sparks and Heat thereof: Teach them to live either below what they have, or else above what they have; and if they have Children, I will give thee Instructions about them hereafter when thou interest the Country of *Non-Age*: If they go behind-hand, thou must stir up the Husband to lay all the cause thereof on his Wife, and let the Wife charge the Husband wholly with it; do what thou canst, be sure, in the Morning and Evening, to prevent Prayer; for that I fear more than all the *Pope's Holy Water*.

We must make the Fountain muddy, and then the Spring cannot be clear: Discords and Confusion in a Family, does as much strengthen my Kingdom as any thing in the World.

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You cannot think how I am pleased, how greatly it delights me to see Men and their Wives live at strife and variance.

When thou meetest with a single or unmarried Person, perplex his mind continually about a Wife, and render his Life not worth regard without one: If thou canst tempt him to Uncleaness, do; I will stand his friend in the Matter: but if he will marry, let him more mind the Portion than the Person; let his Inquiry be what Money she hath, not what Grace she hath, as you love me. We must also find out such a one for him as may be a Plague to him, as *Job's* Wife was to him. Never let him mind the temper of the Woman; nor whether she will or no, be a suitable Helpmate, so that she doth but please his Eye, and bring store of Gold and Silver into his Coffer.

When thou dost assault a chollerick, or passionate Man, raise his anger to madness; if thou canst, cause his mind to swell high and so full, that there may be no room left for any good word or motion: Make him, in his Fits, like a *Spider-poyson'd-Toad*; so that *Reason, Modesty, Peace* and *Humanity* may fly from him, as People do from a House that is all on Fire; let it be contumely without any distinction, or respect had to Friend or Foe, Aliant or Familiar; let him also add violence of hands, savage or monstrous behaviour like the troubled Sea when it cannot rest; whose Waters cast up Mire and Dirt, Fuming and

Foming

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Foming like a muddy Channel, a distorted Countenance, sparkling Eyes, foul Language, and let him not come to himself, nor speak a word to his nearest Friends for two or three days; nay, stir him up in this mad Fit to run away, though there was no Cause for the Feud; and if thou canst, perswade him to throw the *House out at the Window*; tear his Wives Linnen and fine Cloaths to pieces, or break her Earthen Ware. But know, we are curious Observers of the Tempers and various Passions of Men; in some, Anger hath a quick and sudden motion, but presently ceases. This they call *Choller*: And they think it is an Influence of some angry *Planet*; let the Fools have their fancy; but I must tell thee, 'tis a Child of thy Begetting, but this is like *Fire in Stubble*, soon kindled, and soon goes out: or like *Gun-powder*, which no sooner thou puttest Fire to it, but flies in the Faces of their dearest Friend. These, they say, are the best natur'd Men; but they may thank us for that Excuse.

There is another sort, whom thou canst not so suddenly move; but when Passion is raised, it takes deeper hold in their Memory: And as this Fire is not so easily kindled, so neither is it easily put out: If thou dost but do thy Best, 'twill prove like Fire in Iron, which hardly taketh, and long abideth.

A *Third sort* there be, in whom thou may'st kindle this fiery Passion suddenly, and retain it perpetually; not desisting without Revenge.

These are like Fire which ceaseth not without the Ruin and Wast of that Matter whereon it hath caught. Mind thy Instructions; for by this Engine thou may'st destroy Thousands.

There is yet another kind of People, which thou must attack, whom I perfectly hate, and hold for my Mortal Enemies; and they are call'd *Saints*, about whom we have held divers Grand Councils in *Hell*, how to destroy. These are they, who are also stiled, the *Woman's Seed*.

Most Noble Prince, If thou canst beguile, deceive and subdue this sort, the Day is our own. Thou must do it, or it can never be done. Therefore, I conjure thee, in the Name of my Lord *Lucifer, Beelzebub*, and in the Name of all the Mighty *Thrones, Dominions, Principalities, and Powers* of this *Burning Lake*, to use thy utmost Skill and Policy: For what thou dost upon these, thou must do by Craft, and after a more wary and clandestine manner: For they have studied our *Politicks*, and are not ignorant of our *Devices*. Yet, let me tell thee, there are some who bear that Name, and are accounted of their Company, who are our good Friends and indeed as serviceable to our *Interest*, as most in the World.

But as touching, *Advice and Counsel*, how thou shouldest prey upon those my great Enemies, I shall forbear at present, it being a Secret that ought not to be revealed: I shall

give thee therefore Instructions hereafter, when thou meetest with them in the *Town of Religion*, how to betray, and overcome them.

Moreover, there are divers other Ranks, Qualities and Conditions of People, with whom thou wilt meet in thy *Travels*, which I have not yet mentioned; viz. *Noble-Men, Counsellors, Lawyers, Doctors, &c.* and all sorts of *Mechanicks*: But when thou enterest into the *Town of Commerce*, thou shalt have Advice and Directions how to handle them.

And now, because I am sensible of the great Weight and Importance of this grand Enterprize; and how by thy *Travels* I am like to lose or win all; I am resolved to accompany thee continually, to the End of the World. I will go with thee, and be as a Servant to thee. And I must tell thee also, I have got the Skill to transform my self into any shape: If need be, I can be an *Angel of Light*, and become Devilish Godly: We must both sometimes be very Religious; for else, how should we set up our Spiritual Kingdom; for such a one I have, and shall have, as well as a Fleishly: and the Advantage thereby to us is, and will be, very great; otherwise we should never have spent so much Time, and held so many Grand Cabals in Hell, about contriving, ushering in, and establishing this our Ecclesiastical State in the World.

Lastly, That we may not lose Time, I shall only admonish thee of divers grand Enemies, which thou must be aware of, and

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thoroughly be revenged upon; or all our Design will prove, in a great measure, fruitless: I shall therefore, e'er thou begin thy *Travels*, give thee their Names.

The first is a *Paper Enemy*, a contemptible Foe to look upon; and yet I dread him more than all the Powers of Heaven and Earth. May it please your Greatness 'tis a *Book*; not a Play-Book, no, no, that is an Engine of my own forging: Not a Conjuring-Book; for that same thing hath often made me brave Sport: Nor is it a Song-Book; no, nor a Book of Philosophy, nor Physick: But 'tis the *Bible*. I could wish all the Plagues of Hell to light upon it, if that would do: But I see all is in vain, for 'tis under the perpetual Care of *Him*, who Reigns Above, and cast me down into these lower Regions. We must do, therefore, what we can, to keep all Men ignorant of it; and not suffer them to have it in their *Mother Tongue*: Or, if we cannot do that, then take off their Hearts from it, so that they may not read, meditate upon it; nor remember what is contained in it. For 'tis like a cruel Sword with two Edges: which if they have got Skill to use it, it will destroy thee utterly: Yet do not fear; for I can teach thee to use it so, as to turn the Edge of it against themselves, and wound them with their own Weapon. Besides, I will shew thee how to magnifie some other Books, and unwritten Verities, meer Inventions of our own devising, above it; and raise up
others

Others to cast it away as a dead Letter, and also to wrest it, and to make a Nose of Wax of it, and cause Thousands to believe, that it doth not belong to Lay-People to read it; and forewarn them not to study it, on their Peril.

The second Enemy I must advise thee of, is one *Theology*; a Holder-forth, a Preacher forsooth; that gives himself up wholly to study how to bring both thee and I to shame; nay, and to destroy thee utterly. This Fellow pryeth into all our Secrets: But I will teach thee, how, one way or another, to be revenged upon him.

The Third Adversary is a Spirit, some call him the *Holy Spirit*. I must confess, he is a powerful Enemy; and I cannot deny, but he hath been sometimes too hard for all the Mighty Powers of this Burning Lake. Whensoever therefore he breaks in upon thee, with his Sword drawn in his hand, he will slay thee at once: nay, such cruel Hatred he hath to thee, that no other Death will satisfy him but to crucify thee, which grieves my Heart to think upon. Therefore, beware of him, and keep the Door shut (where thou hast possession) against him. Moreover, I shall teach thee many other ways to quench his Heat, and hinder his prevailing Power upon Men's hearts; yea, tire his Patience, and grieve him so, that he shall not strive against thee, nor appear for their help any longer.

The fourth is a rare and beautiful Damsel,

24 The Progress of Sin: Or,

her Name is *Grace*, and she hath also several Sisters: As *Faith*, *Hope*, *Charity*, &c. It grieves me to think, thou should'st at any time be worsted, and utterly vanquished by any of the *Feminine Gender*: But thou wilt sustain great loss, I perceive, by her means; for she has a cruel Train of powerful Enemies, to torment us continually, attending of her: Yet I shall teach thee how to marr her Beauty, and spoil her Growth.

The *fifth* Enemy is called *Knowledge of God*; but I think there is no great fear of him: For the greatest part of the World, I doubt not, but we shall keep in *Ignorance*, in *Heathenish* and *Popish Darknes*: But if he gets in, he will do us great hurt, by discovering all our Intrigues.

The *sixth* is only *Morality*: I hate him as a Man hates a Toad. Yet, as we will order Matters, he shall do us a great Kindness; for he is not very well known, and so we will cause divers silly Creatures to trust in him for Life and Salvation. That way we shall bring some solid Blades to Hell, with mighty hopes of Heaven in their Noddles.

The *seventh* is a scurvy, obstinate Fellow, called *Enlightned Conscience*; a meer Tell-tale, one that never will be bribed: nor doth he fear Frowns, nor regard Flatteries. I doubt he will prove a Plague to thee in all thy Travels; but I will shew thee hereafter how to deal with him.

The *eighth*, is an Engine of War; an
Enemy,

Enemy, that has made the very Foundations of Hell it self to shake : I think they call him *Prayer* ; but he can do little hurt without *Faith* ; and I will teach thee many rare Devices to make him ineffectual : there are some *Prayers* thou needest not fear , viz. such that some use with *Beads* , &c. *Prayer* always prevails according to the *Nature* , *Holiness* , *Truth* , *Sincerity* , *Fervency* , *Skill* and *Care* of the Person who uses him. Besides I fear not the *Prayers* of Unsanctified Persons.

The *ninth* is *Repentance* , but fear him not if he comes not in timely , or approaches alone without his dreadful Retinue , whom I tremble at the thoughts of , which are these following , viz. *Godly Sorrow* , *Holy Revenge* , *Vehement Desire* , *Spiritual Indignation* , *Filial Fear* , *Heavenly Care* , *Self-Clearing* , *Fiery Zeal* , &c.

The *tenth* Enemy is , *Consideration* ; who is the Ringleader to all the *Mischiefs* , *Troubles* , *Wars* , and *Disquietments* raised up in any *Kingdom* ; and were it not for him , I would not fear any Adversary on Earth ; therefore thou must prevent his coming to the assistance of the Parties thou dost encounter with , which thou may'st do by filling their Minds with the Cares of this Life ; also render him odious ; make them believe he is a dangerous Fellow , have made many a brisk Youngster a meer Mome ; causing them to hang down their Heads like *Bull rushes* ; to

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fold their Arms, and to spend their Days in Tears and Sighing ; and hath caused many to go besides themselves. Moreover, thou may'st drive him away, by sending the Party to some Play or Tavern, or such like Diversions ;

The eleventh are, *Truth* and *Justice*, both implacable Enemies to our Empire ; but I am resolved to do what I can to make them wander like *Vagabonds* in the open Air ; for *Truth* shall find no Lodging, unless it be with a *Mate* ; and *Justice*, thou shalt throw her down in the Streets ; and *Equity* shall not enter. We will so handle her, that few or none shall know her when they see her ; they shall indeed have her bare Name, but not her Nature ; for I have ready at hand in every Kingdom, a Multitude of such brave *Catch-poles*, that I hope they effectually will do her Business : Let her fly to Heaven ; what hath she to do on Earth ? and as for her who bears that Name, we will turn her Sword against our Enemies (and as much as in us lies) to spare our Friends.

The *twelfth* Enemy is, one whom they call *True Godliness*, who hath been *Travelling* up and down, a long time, to undermine my Kingdom : He is made up, they say, with a *right Faith*, and *holy Life* ; but I am glad he meets with no better entertainment. Now, my grand Design, by granting thee this Commission, is to spoil his Enterprize ; and finally, to vanquish him out of these lower Regions. Ponder

Her well what hath been said, and bestir your self : Fly to and fro, East, West, North and South, beset all Mortals ; my Instructions will serve for every Age, and will suit with all Climates and Countries throughout the whole Universe ; but chiefly I aim at the Latter Times. Be gone , and raise my Honour , and let my Renown break forth in all Quarters.

Cloath my ambitious Children with Ornaments of Gold, and Crown them with Glory and Honour ; fill the Voluptuous with Pleasure, and all the Delights of this World: Let the Envious and Cholerick, have all the sweet Revenge their precious Hearts can desire ; glut them with Rapine, Massacre, and Murther. Set one Man against another ; Husband against the Wife, the Wife against the Husband ; Parents against their Children, and Children against their Parents ; and teach Masters to be Cruel to their Servants, and Servants to Rob and Steal from their Masters ; promoting *Lying, Swearing, Whoring, Blasphemy, Atheism, Flattery, Drunkenness, Cruelty, Pride, Hardheartedness*, and all manner of *Debauchery*. Raise up Wars and Commotions in every Kingdom ; let all before thee be put to Fire and Sword. Introduce Superstition, Heresie, false Doctrine, and gross Idolatry. Visit all in thy Journey ; the Young, the Old, the High, the Low, the Rich, the Poor, the King on the Throne, the Beggar on the Dunghil. Let Truth, Righteousness,

28 The Progress of Sin: Or,

Righteousness, Justice and Equity, Conscience, Charity, Fidelity, Simplicity and Modesty, be banished all the Regions of the Earth. Thou art my great Emissary, and hast the Patent of Assignment and Grant, from me the great Prince of Darkness, whom thou must daily Honour; and under whose Standard continually advance thy Colours, and spread the Flag of my Authority; by which not only the Lodges and outward Gates of all Courts and Cities of the World, but also the inward and inmost Chambers and Closets therein, will soon fly open, and give way to this strong Commission. Thou hast the World, the Flesh, and me the Devil; nay, all Devils and infernal Spirits for thee, to side with thee, and take thy part. All men are ready to receive thee, no Tradesmen nor others, can well live without thee; but be sure remember, thou never be satisfied to take up thy Quarters in their Barns nor Stables nor in their outward Courts nor Castle-Yards, but command the best Rooms they have, viz. their Hearts; and be sure where thou comest there sway the Scepter, and make them all subject to thee, and become thy Servants and Vassals for ever: Let me see thee bring Millions of Millions, into these dark Regions, to dwell with us in Everlasting Burnings.

C H A P

C H A P. III.

Shewing how the haughty Prince and bloody Tyrant, Sin, the Grand Agent of Apollyon, began his Travels : Also what a strange Retinue doth accompany him ; and his great Success in the beginning of his actual Enterprize.

THIS Hellish Monster, having thus received his Commission, immediately resolved (you may conclude) for his Journey.

But before we come to speak of his present Travels, it is necessary to give you a Description of his Person, and Retinue : Together, with a brief History of his first setting out, and abominable Transactions in ancient Times.

First, As to his *Person*, he is the strangest Monster that ever you heard or read of ; for he consists of a compleat Composition of all manner of *Sins* and *Ungodliness* ; and though he be but one entire Body, yet he hath a multitude of Members, and lives separately in every one of them ; so that each Member may properly be said to be him, as if he was solely or entirely there. 'Tis not proper to say he is a *Sinner*, for he is got into a higher Orb than that Phrase can reach ; for he is *Sin* ; not filthy, but Filthiness in the Abstract ; not Proud, but Pride ; not Covetous, but Covetousness, &c.

Secondly,

Secondly, He being in the Holy Scripture compared to a mighty King, though a cruel Tyrant, whose Power and Authority is very great; it will do well to shew you what a Retinue he always hath to accompany him in his Progress, for it cannot be supposed he Travels alone. The 1. is *Apollyon*, King of the *Bottomless-Pit*. The 2. *Intollerable-Guilt*. The 3. *Abominable-Pollution*. 4. *Horrible-Shame* and *Ignominy*. 5. *Deceitful-Heart*. 6. *A Defiled-Conscience*. 7. *Famine*. 8. *The Sword*. 9. *The Pestilence*. 10. *Death*, who is always just at his Heels; and *Hell*, with the dreadful Wrath and Curse of an angry God, pursues him very close, from which there is no escaping.

Moreover, *The Rich Presents the Traveller carries along with him, to allure, entice, or ensnare, the Souls of Men, are chiefly sinful Pleasures, Riches, Honours, and length of Days. But stop here; Apollyon is near, and seems to be in a great rage that his Emissary is not gone.*

Apollyon. Hast, hast, thou Mighty Champion, prepare for thy Journey; Subdue the World actually under thy Feet; fear no Enemy that seeks to undermine or counter-work thee. I like not delays; lose no time; put the Mandates of thy Sovereign into present Execution, before I raise all the power of this unconquer'd Lake to fall upon my Enemies, and consume all Mortals at once.

Upon which, the cruel Enemy set forth

Apollyon

The Travels of Ungodliness. 31

Apollyon following him close at his heels, to assist him in every Enterprize; and so it fell out, just as he began his Journey, *Cain* and *Abel* were offering Sacrifices; and having Intelligence of both their Dispositions, he made up to *Cain's* Door, and there lay *couching down*, like a hurtful Beast, ready to devour; and secretly whispered into his Ear, to spare the best of his substance to enrich himself; and also intimated to him, that all that he offered to the Lord was lost, and would never be rewarded; and *Faith* not being in *Cain's* House, he hearkened to this Cursed Stranger, and did accordingly; yet he brought his Offering, lest he should displease his Father *Adam*, who, it is thought at that time, was High-Priest, which Office, afterwards, fell to the First-born in the Family. But when *Cain* saw his Offering was not accepted, and his Brother's was, this Enemy being near, knocked at his Door.

Cain. Who is there?

Sin. Have you, Sir, any room for a Traveller?

Cain. What are you?

Sin. A Friend, one that loves you dearly, and am troubled to see how you are abused, and basely dealt with, by your younger Brother; Can you bear the thoughts that he should be in the Favour of his Maker, and be the only Darling of his Father, and you slighted and contemned in this sort?

Cain. By this, I cannot but think thou art indeed

indeed a Friend, and dost bear good will to me; pray come in:

And he presently lodg'd him in the best Room he had: Neither do I read of any opposition made against him, by any in the House.

He had no sooner receiv'd him, but immediately (by secret Instigations and Instructions from Apollyon, who was glad to see him entertain'd) he apply'd himself to him after this manner:

Sin. Let this Villain *Abel*, be the Object of thy hatred: Never speak friendly to him more in love; but let thy Wrath out against him to the uttermost: Shall he be accepted? what's he? art not thou better than him? he will e'er long (though thy younger Brother) become thy Lord and Master, and Ruler over thee; and thou shalt be made a meer Underling.

Cain. I am truly of your mind; my Father and Mothers Heart, I find already is taken from me, and set upon this cunning Supplanter.

I hate him with a perfect hatred; neither can I endure to see him. *Thus Cain was fill'd with Wrath, and his Countenance fell* i. e. he shew'd himself full of Rage and Discontent.

Sin. Most Noble *Cain*, Heir of the World I have a business of great Importance to impart to thee.

Cain. Sir, what is it?

Cain & Abel Conversing to Gather



Cain Slaying Abel his Brother



34 *The Progress of Sin : Or,*

Sin. I am a Servant to a mighty Prince, whose Power and Kingdom, 'tis like, thou hast not heard of it : And he hath a dear and cordial love for thee ; and hath sent me to thee, with certain Instructions, to put thee in a way to be rid of this your *Canting Brother* ; and I will assure you 'tis high time, for he is now at Prayer, and begins to grow more and more in favour, &c.

Cain. I am glad to hear this News ; but which way can the thing be done ?

Sin. Sir, you will never be at Peace, nor have any ground to conclude your Father will make you his Heir, or indeed ever regard you, until he be rid out of the World : But if this be once done, all is your own.

Cain. But how shall I do to get rid of him ?

Sin. Why, since there is none you can employ secretly to do it ; do you kill him, and then declare he Murder'd himself, being overcome with Melancholly, or blown up with Pride and Self-conceit upon his late ambitious Thoughts, in aspiring after Rule and Government. I'll warrant you, Sir, this will hide the Fact, and you shall never be discovered.

Presently, upon this motion, Conscience steps in, and spoke after this manner.

Conscience. Sir, do not this evil Deed, he is your only Brother ; and his Blood will cry for Vengeance.

Sin. What dost do my *Cain* ? why dost thou make a pause ?

Cain.

Cain. I am hinder'd by a timorous Fellow
my House, whom I know not ; some Body
think hath sent him hither, on purpose to be
Plague to me.

Sin. Regard him not, I will undertake to
fle him, and spoil his telling Tales. Go
ll thy Brother forth, and walk together in
e Fields. Be sure carry it lovingly to him,
t he mistrust thee ; and I warrant you he
ll talk with you about Religion, and con-
mn your way of Worship ; and though he
your younger Brother, yet he will under-
ge to teach thee ; and if thou wilt be a Fool
d suffer it, do.

Cain. I will try that, so far I am resolv'd to
ke thy Counsel.

*Immediately, away he went and call'd his
other forth ; and they walked together in the
eld.*

Cain. Brother, what a vast Fabrick is here !
his World, in which we are placed, is full
great Wonders, and excellent Rarities ;
d all after our Father *Adam* is dead, will be
rs ; all the Riches, I mean, and Glory
ereof ; and my Heart, Brother, is won-
rfully pleas'd with the thoughts of it ; I
fire no greater Glory, nor Happiness, though
have heard my Father talk of a Future State
yond the Grave, that exceeds all things here
ow.

Abel. Brother, this World, and all the
onders we do behold, doth shew forth the
Glory

36 **The Progress of Sin : Or,**
Glory and Handy-Works of *Jehovah*, o
Blessed God and Creator, *whose we are, a*
whom we should serve ; for he is a jealous
God, and Executes Righteousness and Justice
in the Earth ; and is a Rewarder of all *tho*
who diligently seek him.

Cain. You are a Fool, I do not believe there
is any Reward for Justice and Righteousness
nor Vengeance for Ungodliness.

Abel. Brother, it grieves me to hear you
speak after this manner ; for I have had expe-
rience of his Mercy, and favourable Accen-
tance already. I am afraid, truly, you are
misled by some Enemy ; the way you go
Brother, is not good : Think upon the Word
to come.

Cain. Wisdom is only with you ; I
now you are swollen up with Pride ; leave
off your talking of a World to come, for
I believe none.

Abel. Brother, you shew a very wicked
naughty, and unbelieving Heart ; I am ashamed
to hear your Discourse.

Some Things of this Nature, we may suppose
they might Discourse of : And Cain being affec-
ted to Wrath thereby, took the Devil's Coun-
sel, and rose up and murdered him.

See Reverend Mr. Ainsworth upon this
Matter : *

* *Cain spake unto A-*
bel his Brother ; but
what they said, is not set
down. The Hebrew

Thus this Enemy pre-
vailed ; and, in a second
Attempt, overcome the
Fourth Part of the
World

world. But see how
 and the Devil de-
 v'd Cain; The Mur-
 der was soon discove-
 red; for lo, on a sud-
 den, a mighty Cry was
 heard, *Vengeance! Ven-*
geance! God, who is
 the Searcher out of
 blood, cries, *Where is*
Abel thy Brother? No-
 thing can be hid from
 his Eye. Murder shall
 not go unpunished:
 the Voice of thy Bro-
 ther's Blood cries to me
 from the Ground. Guilt
 follows his Sin with
 the dreadful Wrath of
 God: And now thou
 art Cursed from the Face
 of the Earth, &c. Be-
 hold the Venomous
 Nature of this Tyrant!
 Even Abominations he
 set into Cain's Heart
 at once: 1. To Sa-
 crifice without Faith.
 2. And yet to be dis-
 pleased, that God respected him not. 3. Not
 to hearken to God's Admonition. 4. To speak
 dissimblingly, when *Mischief* was in his Heart.
 To kill his own and only Brother, and that

Text hath here a
 Pause extraordinary;
 implying (saith he)
 further Matter. The
 Greek Version addeth,
 Let us go out into
 the Fields: And
 Thargum Jerusale-
 my addeth the same,
 and much more: viz.
 How Cain, when they
 were in the Field,
 should say, There was
 no Judgment, nor
 Judge, nor other
 World to come, nor
 Reward of Justice,
 nor Vengeance for
 Wickedness, &c. All
 which Abel gainsay'd,
 and then his Brother
 slew him. It seem-
 eth (saith he) to im-
 ply a Dissimulation of
 Cain's hatred, in that
 friendly Converse with
 his Brother, till he
 found Opportunity to
 kill him, &c. Ainsl.
 Ann. on Gen. 4: 5, 6,
 7. pag. 22.

38 The Progress of Sin : Or,
for *Righteousness* sake; and thereby to dest
as much as lay in him, all the *Righteous* O
that might have proceeded from his La
6. To deny the *Fact*, by saying, *He knew*
where he was. 7. And, after all, asketh
for *Mercy*; but rather despaireth under
Sense of the *Punishment*, than convinc'd
the hainous Nature of his *Sin* : And so
under the *Condemnation* of the *Devil*.

But to still, or rather stifle his *Conscience*
(if there was any left in him) *Sin*, and
Devil, enticed him away from the Presence
of God, or (as *Ainsworth* hath it) from God's
Word, and Publick Worship, to dwell in
Land of *Nod*; and to divert his Thought
Married a Wife, and Built a City; which
might also be for his better Security from
Fears, &c.

After this, *Sin* proceeds farther on his P
gress; and, as he subdued all *Cain's Seed*
general; so, more-especially, he overcame *Lamech*: First, By violating the *Law of Marriage*: Secondly, In committing of *Murder*.
And Thirdly, In Glorifying in it: *I have Killed a Man, &c.* If he that Killeth *Cain*, shall
punished seven-fold; then he that Killeth *M*
seventy seven-fold.

It seemeth (saith an eminent Writer) to be
insolent Contempt of God's Judgment, and ab
sing of his Patience towards *Cain*, &c.

Time would fail me, to shew distinctly
how *Sin*, by his subtilty, generally prevail

those Days; by alluring the Hearts of Men and Women with *Musical Instruments*, and other *Pleasures and Sensual Delights and Profits* of this *World*. Yet God, to preserve a *Godly* seed, that he might have a *Church* in all Ages, and fulfil his *Promise* to *Adam*, gave *Eve* another Son instead of *Abel*, whom *Cain* slew; whom she called *Seth*; *Who was Born* (saith *Isaiah*) not till *One Hundred and Thirty Years* after the *Creation*.

This *Seth* begat *Enos*, so he is called in *Greek*; in *Hebrew*, *Enosh*; that is by Interpretation, *Sorrowful, Sick, Miserable*; So named, 'tis thought, from the Consideration of the woful State of those Days. For, it seems, that *Sin* prevailed wonderfully (as worthy *Annotationers* make appear) by *prophane* calling on the *Almighty*, and by calling *Idols* by the Name of the Lord, and by making *Images and Representations* of Him. So high and *Apollyon* raised his *Throne*, in those Times, that scarce one in a *Thousand* ('tis thought) were subdued under his Feet, and became poor *Vassals and Slaves* to him. Yet *Godliness*, soon after, had one most choice and renowned *Champion*, who bravely overcame his *Hellish Enemy*, and walked with God three *Hundred Years*. But the Lord, seeing how *Ungodliness* every where abounded, took this *Holy Person* from these *Lower Regions*, to dwell with Him *Above*. But *Sin* as *Eagles Wings*, pursu'd his *Progress*; and, like

40 The Progress of Sin : Or,
like a devouring and unsatisfy'd *Monster*,
solved to Destroy the whole World again
once, or provoke the dreadful *God of Heaven*
to do it; which, in a short space after, he
most effected, by Corrupting the Earth
that is, the Inhabitants of the Earth; and
the Earth it self (saith *Ainsworth*) with
the abominable *Pollution* of that *Generation*,
was defiled: Which agrees with another
Text, *Isa. 24.* (*Sin* is of an *Infectious*
Poysonous Nature, fitly compared to the *Plague*
of the *Leprosie*;) the *Earth* was defiled upon
the *Inhabitants* thereof. And this Corruption
is especially applied to *Idolatry*, and depre-
cating of *God's True Worship*, as appears in
other *Scriptures*; *Exod. 52. 7.* *Dent. 32.*
Judg. 2. 19. which was the grand Design
pollyon labour'd to effect by this his *Hellish*
Agent. Nay, and the *Disease* was *Epidemi-
cal*. All *Fleth* was defiled, and their *Virtues*
corrupted; that is, their *Faith* and *Religion*
and their *Manners*, *Works*, and *Courses of*
Life also, &c. Every *Imagination*, and *Thoughts*
of their *Hearts*, were only *Evil*, and that, con-
tinually; all were in love with, receiv'd
harbour'd this *Cursed Enemy*: Every *Door*
was open, and all *Hearts* prepar'd to
brace him, and bid him *Welcome*: Every
Faculty of their *Souls* being depraved,
overcome by him: So that none but *Sin*
the *Devil* was regarded and subjected to
them of that *Congregation*: *God*, and *Goodness*
were had in great *Contempt*. The wh

The Travels of Ungodliness. 41

World is become but a Mass of *Filth*, and detestable *Corruption*. The Sons of God, i. e. Men of the *Church*, or Children of *Seth*, were, by the Power of this *Enemy*, brought to mix and mingle themselves by unlawful *Marriages*, &c. with the *Daughters* of *Men*, viz. The off-spring of *Cain*, the *Cursed Seed*. Nothing but *Violence*, *Oppression*, *Injurious* and *Unjust Dealing*, over-spread the whole *World*. No Fear of *God*; nor *Regard* of *Men*; *Rapine*, *Robbery*, and *Murder* aboundeth in all *Places*, and yet they seem'd to live free from *Fear*, and in the greatest *Security* imaginable; *Buying* and *Selling*, *Building* and *Planting*, *Marrying*, and being given in *Marriage*.

But now, see what followeth: The *Vengeance* of *God* pursues the *Traveller*: *Heaven* would not bear longer with such *Prodigious wickedness*: And therefore, that *God* might show his *Wrath* upon those who had cast him off; from whom they had their *Breath* and *Living*; Behold! what a mighty *Flood of Waters* approaches! Now, nothing but *Death*! Their *Joy* is turn'd to *Sorrow*, and their *Mirth* to *Mourning*. Now, the *Heavens* weep, their *Eyes* pour forth *Showers* too: their *Cries* and *Tears* will not atone for their *Sins*; for the *Flood* came and took them away.

O, false *World*: see, see thy fearful *Fate*! thou wouldst not see it, till too late!

42 *The Progress of Sin : Or,*
What hast thou got, come speak, by letting in,
And entertaining of this Monster Sin ?
See, how thy Enemy, and Hellish Foe,
Doth laugh at this thy fatal Overthrow :
Vengeance pursues, and will o'ertake all those,
Who God despise, and with the Devil close.

But all were not destroyed : For Noah before this time, had Entertained True Godness ; and thereby was delivered from the Flood. Thee (saith the Lord) only have I found Righteous before Me, in this Generation. Come Thou, and thy House, into the Ark. And by this means was Ham spared, who was the Seed of the Serpent.

And hereby Apollyon had the better Opportunity to save the Cursed Traveller, who brought that fearful Overthrow upon the World, the Effect of God's Wrath ; but the Cause was not utterly remov'd : The Sin was drown'd, but not Sin ; but contrarywise he got fresh Strength and Power, and pursued his Progress with as great Rage as ever ; like another great and overflowing Deluge threaten'd Spiritually to drown and destroy the World again in such sort, as if that Flood was but a Type or Figure of This.

Two Floods I read of ; One was caus'd by Sin
That was External : the Other flows within
Noah escap'd the First, such Favour found
But afterwards by This, was almost drown'd

The former Flood of Water did extend
But some few Days : When will the other end?
They both destroy'd : But Sin is far the worst,
And 'tis more General too, than was the First,
Waters shall drown no more, a Sign God hath gin :
When shall we see a Rainbow after Sin ?

After this, as the World multiply'd, and
increas'd in Number ; so did Sin grow in
Strength and Policy. And the Children of
Men went to Build Great Babel, which was a
crafty Device of Apollyon : But God defeated
that Counsel, and confounded their Language :
And then were they forced into all the Quar-
ters of the Earth. But this Traveller pursued
them all, where ever they went, and made 'em
generally subject to his Authority, and be-
come Servants to Lucifer, &c. for he drew
them to Idolatry, and defiled them with all
manner of gross Pollution and Sensuality : In-
omuch that Four great Cities, viz. Sodom, Go-
morrah, Admah and Zeboam, were totally laid
wast by him, and became an Eternal Monu-
ment of God's fearful Wrath : For as this
Enemy filled their Hearts, and set them on Fire
with Unnatural Lusts ; viz. Whoredom, Incest,
Sodomy and Buggery it self ; the Men leaving
the natural Use of the Women, burn'd in Lust
one towards another, even Men with Men, work-
ing that which is unseemly and abominable, so
God destroy'd them with Fire and Brimstone
from Heaven, which made them at last, when
it was too late, cry out :

*Curs'd be the Day, that we let in
This Cruel Enemy :*

*O it is he, this Monster, SIN,
That makes us thus to fry !*

*These Flames are sad, which on us seize :
But we, too late, do Cry ;
For we shall bear worse Pains than these,
To all Eternity.*

Yet God raised up a few in every Age, to Witness against Sin, and undermine his Kingdom, as *Abraham* and *Lot*; but *Lot* in one Encounter was worsted (tho' a brave Champion in his Days for *True Godliness* :) afterwards *Isaac*; and then *Jacob*, who was Prince with God. But that which proved effectual for the weakening of *Sin's* Power was the Covenant concerning the *Woman's Seed*, which was afresh renew'd to these *Patriarchs*. After this, God raised up *Joseph* and his *Brethren*. This *Joseph* proved a mighty Man of Valour: For notwithstanding the Power and Policy of *Apollyon*, and all the whole *Infernal Lake*, this *Heavenly Warrior* could not be made to yield: He neither regarded *Frowns* nor *Flatteries*; and the main ground of his constant resistance was, because he saw what a hateful *Enemy Sin* was in God's sight: *How shall I do this great Wickedness and Sin against God?* That was the Weapon by which he overcame; yet nevertheless, *Brethren*, tho' they took up Arms against *Sin*

were sorely worsted by him, and particularly, being moved with Envy, *Sold poor Joseph into Egypt, but God was with him*: and he came off at last, a *Glorious Conqueror*: (tho' the Enemy, by Policy, once put him to flight: when he lived in Pomp and Glory, in *Pharaoh's Court*, he learned to Swear, *By the Life of Pharaoh*;) but, by means of *Conscience*, a *Noble Officer* for the *Prince of Light*, *Joseph's Brethren* did recover the *Fall Sin* gave them: for he made them cry out, *We were verily guilty concerning our Brother*, &c. From these *Mens Loins*, afterwards, a great Army arose sprung up; who did wonderful *Exploits* against this malicious *Traveller* and *Champion of Hell*; they having at first, upon the Death of *Joseph* and his *Brethren*, a brave and victorious Captain to command them, called *Moses*; yet these possessed but a small Spot of Ground, in comparison of the whole Universe: as touching the greatest part of the World, wholly Ruled and Tyrannized over them, and they became meer Slaves and Drudges to the Devil; so that of them we shall take but little notice, but speak somewhat of *Moses*, that Man of God, the Prince and Chief Leader of *Israel*.

This Man, at first was under dangerous circumstances; being brought up among the Friends and Servants of *Apollyon*, who to entice him to his Party, offer'd him all the *Pleasures and Honours of Pharaoh's Court*: and 'tis thought if he had deserted his Prince, and

took up Arms for the *Enemy*, he might after *Pharaoh's* Death have been crown'd King of *Egypt*: But he having a mighty *Shield* in his Hand, and being also otherwise compleatly Armed, put the *Enemy* to flight, and chose rather to suffer Affliction with the People of God than to enjoy the Pleasures that this cunning Deceiver offer'd him for a Season. But upon this a sore and grievous War fell out between the two *Seeds*; for *Pharaoh* by no means would tolerate or give liberty to *True Godliness* to live amongst them. But for this their wrath and enmity, he, with the *Egyptians*, paid dear; for *Sin*, with implacable Malice so harden'd his Heart, that notwithstanding Ten terrible Plagues, he would not suffer the Children of *Israel* to go and Worship the Lord their God: Therefore *Jehovah* at last, destroyed 'em all in the *Red Sea*.

Now after the Overthrow of the *Egyptian Sin* stirred up all his Powers to corrupt the *Holy Seed*, and prevailed also exceedingly insomuch, that many of them turned Idolaters and forsook the true God. Now, some time before this, *Jehovah*, to convince them of their miserable Condition they were in, by entreaining this *Enemy*, gave forth a holy and severe *Law* in a burning and fiery *Mountain* and by reason of the depravity of their hearts and weakness of their hands thro' the *Flame* that *Law* greatly strengthened *Sin*, and led them and the whole *World* under Guilt, and the heavy *Wrath* of an angry God; and in

were cut off by the hand of Justice. (For Temporal Death, as was Eternal, was denounced as the Punishment of every Transgression and Disobedience thereof.) Yet God, that Sin might not thereby triumph and vaunt himself above measure, graciously added another Law; that by the *Types, Shadows, and Sacrifices* of it, they might, by the help of Faith, see a Remedy; which was by the Death of the *Messiah*, who was promised long before.

And now from that Time, until the coming of Christ, 'tis needless for me to speak further of *The Progress of Sin, or the Travels of Ungodliness*; The fearful Exploits he did to the seven Nations of the Land of *Canaan*, whom he utterly destroy'd, and gave up to God's Sins-revenging hand; and also how by subtilty he overcame the Children of *Israel* in the Wilderness, and when they came into the Land of Promise, of which you read at large in the *Sacred History*; and Time would baffle me to run through.

Moreover, he laid all Kingdoms of the Earth weltering in their Blood, and to groan under his heavy Yoak and Tyranny. In a word, many Millions of Souls fell by his hands, and many grievous *Plagues and Judgments* for his sins were inflicted upon poor Mortals, almost every where. Some who were his Enemies, and Lovers of *Godliness*, he stirred up *Emissaries* to starve to death, to burn alive, to mangle asunder, and throw into Lions Dens to be

46 The Progress of Sin: Or,

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48 **The Progress of Sin: Or,**

torn in pieces, and others to be stoned: So that all that opposed him, or would not give him Entertainment, were forc'd to wander about in Sheeps skins and Goats-skins, being destitute, afflicted and tormented: and that which was most lamentable, was to find many thousands of them who professed themselves to be God's People, (nay, and Leaders amongst them) so grievously deceived by him, that they became his meer *Vassals*, and acted much of the sad *Tragedy* upon the *Holy Seed*; insomuch that *Ahab*, who was a Prince in *Israel* sold himself to him to work *Wickedness*.

Neither did those who were his professed Friends, and Servants, speed much better in this World; For he caused many of his Admirers to Sacrifice their poor Children to Moloch, which was to throw them into a fiery Fire and burn them to Death: They burnt their Sons and Daughters, saith Sacred Writ, and Sacrificed them unto Devils, and shed Innocent Blood, &c. and others he stirr'd up with Wrath and Malice to fight against, and destroy one another: that so every part of God's Law might be violated and trodden under their Feet: and *Jehovah*, to revenge himself upon them, for the Love and Kindness they shew'd this Murderer, brought the Sword, Famine and Pestilence, and other amazing Judgments upon them: So that by this Tyrant's means we may see many made Fatherless and others Widows: Nay, no Misery, that Man's Heart can imagine, or Mortal Creatures be capable to suffer

but he with Vengeance brought it upon *Adam's Seed*; throughout the whole Universe. Nay, and he so blinded their Eyes, that in some Nations, he caused many People to Worship the *Sun, Moon and Stars*; and at last, the *Devil* himself; whom they called an *Evil God*, because he tormented them: and they durst do no less than adore him, for fear he otherwise, would destroy them.

Thus did this *Enemy* Tyrannize after a most lamentable manner: neither was there any able (finally) to overcome him, but the *Man Christ*; by which means he did even almost what he pleased, destroying *Body and Soul* too: and none could get out of his Hands, but they who look'd unto *Jesus*; who was Promised, and long look'd and waited for. Now, these things considered, the Coming of the *Messiah* must needs be acknowledged an unconceivable Blessing to Mankind; who were thus spoiled, torn in pieces, and fearfully tormented by this Cruel *Enemy*. And indeed, great was the Expectation and Breathings that were amongst those, who were sensible of that dismal State the *World*, and their *own Souls*, were in.

But hold! I must stop again; for I hear the *Saviour and Glorious Messiah*, and *Prince of Righteousness* is come! Blessed News, indeed? Sing, O Heaven and Rejoice, O Earth! *Glory to God in the Highest, and on Earth Peace and good Will to Men!*

50 The Progress of Sin: Or,

But what Provision is made to entertain him? Do they not look out some Stately Palace for him? And do not Thousands and ten Thousands swarm about him, to Congratulate his Arrival, with all the Expressions of Joy imaginable? For, O the worth of his *Person*, the greatness of his *Glory*, and the Nature of that *Work* he is come to do! Never before appear'd such a *Saviour* and *Deliverer*! Now the *Destroyer* of Tyrant *Sin*, with the *Devil*, and all the Powers of *Hell*, come! He is come! Ay, but where doth he Lodge the first Night? Is the best *Chamber* shewed him, and a *Down-Bed* ready made and prepared for him?

No, no, *Sin* has got the chief Room in the Inn; I mean the *Heart*: and the *Heavenly Prince* is forced to go into the *Stable*, and take up his Lodging in the *Manger*. Oh! do not they deserve to be deceived and ruined forever, who hug, delight in, and kindly entertain their *Enemy*, he that seeks to destroy them: (who, whilst he smiles in their Face secretly designs to cut their Throats:) and a slight after this sort, their only *Friend*; nay, their Right and Lawful *Prince* and *Sovereign*, whom all their Fathers, holy Men, and Blessed Prophets prophesied of, rejoicing to think of this Day? And shall he be turned into the *Stable*? What he, who hath Millions of holy *Angels* to attend him; whom the glorious *Seraphins* and *Cherubins* do adore and fall down before. Is this the Welcome and Entertainmen

The Travels of Ungodliness. 51

Entertainment, which poor Mankind do allot him who was the Joy, and the Delight of his Heart? And for whose sake, he is come to revenge himself, and utterly overcome Sin, and to destroy the Works of the Devil?

Moreover, after this, the glorious Prince was most basely and evilly entreated by Apollyon and his Emissaries; for this crafty Enemy blinded the Eyes of the poor Jews, in such Sort, that they would not know him, nor believe he was the *Messiah*, and mighty Saviour, whom they promised to their Fathers; and hereby Sinners got such hold of them, as to stir them up to load him with all manner of Infamy; calling him a *Wine-bibber*, a *gluttonous Person*, &c. a *Friend to Publicans and Sinners*; and they caused some of them to cry out, *He had a Devil and is mad*; and that *He cast out Devils by Beelzebub the Prince of Devils*; and did all this they did, and much more, to make him odious in the Eyes of the People, that none might fly to him for Help and Salvation from this bloody and devouring Enemy.

And at last, the whole Infernal Lake consulted together, to stir up the *High-Priest* and *Chief Rulers* (having fill'd their Hearts with *Bleed* Envy and curst Hatred) to accuse him with *blasphemy*, *sedition* and *Treason*; that so he might as a notorious *Criminal* or *Malefactor* be put to Death; which Thing indeed he came on purpose to do, viz. To Die, though it was hid from them: for had Apollyon known that the Death of Christ was the only way

to

52 The Progress of Sin : Or,

to destroy the Power of *Sin*, *Death*, and the *Grave*, and utterly spoil and bring down his own Kingdom, he doubtless would never have promoted that Work.

But so it was, the Creature Man being, by the power and subtilty of *Sin*, brought under the breach of God's *Holy Law*, which denounceth *Death* upon every *Transgressor* thereof by which means the whole World became guilty before God of the highest *Treason*, &c. owing more than Ten Thousand Talents to Divine Justice, and had nothing to pay: Now the Lord *Jesus*, out of *Infinite Love*, offered himself as the *Creatures Surety*, to undertake and answer all the just demands of the Law, and make a compleat Compensation to Justice for all the Wrong Man had done, by yielding to this *Hellish Tyrant* to the manifest violation of the *Law*, &c. And since, without shedding of Blood, there could be no Remission of the horrible Crimes they stood charg'd with, he laid down his own Life, that so by *Death* he might make an end of *Sin*, as to his condemning Quality, and destroy him who had the Power of *Death*, which is the *Devil*; and deliver them, who through the fear of *Death* were all their life-time subject to Bondage. Heb. 2.

That Work must needs be carry'd on indeed, when Heaven and Hell about it are agreed: Tho' different ends in those great Agents are, Yet in the thing they both agreed were;

Th

The Travels of Ungodliness. 53

That Christ should be of his dear Life depriv'd,
 Tho' Hell alone the guilty Act contriv'd,
 Yet God indeed from all Eternity,
 Knowing what Rage and curs'd Malignity
 Would be in their base hearts, resolved then
 He would permit and suffer those vile Men
 To bring his Purpose and Decree to pass,
 Which for our Good and his own Glory was.

How wonderfully was the grand Enemy
 By this mischievous Design baffled and over-
 Come? For that very way that Sin and the
 Devil thought utterly to destroy the hopes and
 Help of poor Mortals, God took to save and
 Deliver them; for lo, after three days, the
 glorious Prince arose again from the Dead to
 Yield the great terror and consternation of the
 Powers of *Darkness*; but after this, Sin mighti-
 ly prevailed, and but a very few persons ob-
 tained deliverance: for he caused the Jews to
 require a Sign, and the Learned Greeks to seek
 after Wisdom (for Natural and Moral Philo-
 sophy, about that Time, seemed to be the great
 Idol of the World, it being in the top of its
 glory :) and by these means the Gospel became
 a stumbling-Block to the one, and Foolish-
 ness to the other; and such who did receive
 the Truth, by the rage and subtilty of Apo-
 stles, were expos'd to sore and grievous Perse-
 cutions; For now nothing but Blood and
 slaughters, the Enemy rais'd upon all those
 who lifted themselves under Christ's Banner;
 that in the space of Three hundred Years,
 Millions

54 The Progress of Sin: Or,

Millions of *Christians* were tortured and barbarously murder'd, and all by the Means and Instigations of this cruel *Enemy*.

Nay, and should we proceed to shew, before and after these Times, the many ways and cunning Stratagems the Wicked devis'd to continue, enlarge and establish *Apollyon's Hellish Kingdom*, it would fill great Volumes.

1. They endeavoured to blacken the Followers of *Godliness* with all manner of horrid Crimes imaginable, to the end, that all ignorant People might not be won, or brought over to close with them; but contrarywise to hate and hate them, and be moved without remorse or Pity, to reproach, persecute, and inflict all manner of Cruelties upon their poor, frail and innocent Bodies: for they put the *Christians*, as some observe, into Bear skins, and then set on the Dogs to worry them.

2. He caus'd many, who seem'd Lovers of the *Gospel*, and Professors of it, to cast it off and embrace the Vanities of the World; nay to worship *Idols*, and sacrifice to them.

3. He rais'd up Multitudes to foment most abominable Errors and Heresies in the Church by which means the *Truth* suffer'd greatly and the *Devil* got much Ground, and strengthened his Kingdom; which is signified, in the part, by that great Flood the *Dragon* cast out of his Mouth to drown the *Woman* and her *Seed*, who kept the Commandments of God and had the Testimony of *Jesus Christ*.

this was not all ; for *Apollyon* had a greater Design in this Age of the World on Foot, which was twofold : One was to introduce *Mahomet*, and compile the *Turkish Alcoran*, by which means Millions of Millions have been deceiv'd to this Day ; a strange Hodgepodge, ridiculous and flesh-pleasing Religion, (if it may be called a Religion.) This began about the Year 600.

4. To usher in and set up a more visible, spiritual or Ecclesiastical State on Earth, than ever he had before since the Beginning of the World, attended with external Glory, and outward Grandeur, which in the *Apostles* Days, he had laid the Foundation of : but till the sixth head, or imperial Power was remov'd, he could not thoroughly effect nor establish ; which fell out between Four Hundred, and five Hundred Years after *Christ* :) And to the end he might accomplish it, *Apollyon* saw it would be necessary, to get the hellish Enemy to do his Work for him ; who in the Scripture is called, *The Man of Sin*. And though he represent him here as a Servant, yet the Devil resolved to make him a Lord ; yea, a Lord of Lords ; nay, no less than a God ; and to exalt him far above all that are called Gods ; yea, above the *God of Gods* : and to set him up in the Temple, viz. the Church, to shew himself to be God, i. e. to assume that to himself, which only belongs to the ever Blessed God. This is he who hath been brought in after the *Working of Satan, with all Power, Signs and*
Lying

Lying Wonders; and with all Deceivableness and Unrighteousness in them that Perish, &c. This is he whom they call *Head and Husband of the Church; the Vicar of Christ over the whole World; God's Vicegerent; Peter's Successor; the Head and Center of Unity; but, in Scripture, called Anti-Christ; the Man of Sin; the Son of Perdition; the Beast that came out of the Earth with two Horns, like a Lamb but a Voice like a Dragon; the False Prophet; the Idle Shepherd, and Evil Servant: And indeed, the only Universal Head of this False Church, or Ecclesiastical State, that Apollyon hath introduced, or set up, by the help of Sin in the World, to deceive, ruine, and destroy the Souls of Men.*

Sin now begun to brandish his Victorious Sword, and vaunt himself in his Diabolical Sovereignty. If you are for Religion, or will be Religious, you shall have one that shall suit your Sensual Appetites, and will agree with your Worldly Interest: For when Apollyon saw that the inward Life, Power, and Efficacy of the Christian Religion, was generally gone; and yet the People affected the Name of Christ; and would not be satisfied without some Way, Mode, or manner of Worship; than he began to erect this false Form and Image of Christianity, or set up Counterfeit Godliness: And since Men knew not what belonged to the inward Beauty and Glory of Grace, and True Godliness, he was resolved to make it up in an Outward and Extern

al Manner, that it might appear amiable to
 all such that had no more than Fleshly Eyes
 to see with.

The *Enemy* at this time roared like a
 mighty and overgrown *Monster*, and sent out
 Bulls, threatning to destroy, and devour all,
 who would not Worship the *Beast*, and his
 Image, or receive his Mark in their Foreheads :
 nay, in good Earnest, those who would not
 sacrifice their *Reason, Conscience* and *Religion*,
 to the *Lust* and *Ambition* of this *Tyrant*, and
 adore his *Golden-Image*, were not to be suffer'd
 to Buy nor Sell, nor indeed to Live; and
 therefore he devised, by the help of *Apollyon*,
 all sorts of cruel Tortures, and Torments, to be
 inflicted on all manner of People, both Young
 and Old, High and Low, Rich and Poor,
 Bond and Free, who refus'd to Worship Gods
 of Gold, Silver, Brass, Iron; nay, and a *Strange*
Idol, he had made of a *Wafer-Cake*; by
 which means, they murder'd many Thou-
 sands, if not Millions of Thousands, of the
 poor, innocent *Saints* and *Servants* of God,
 such sort, that every Street of the great
 City *Babylon*, became like a meer *Shambles*,
 quarter out the *Limbs* of Men, Women
 and Children; Ten, Twenty, Thirty, Forty,
 Hundred, nay, Two Hundred Thousand
 souls have been *Sacrificed* at one time; I mean,
 before they did give over: as Witness the *Irish*
Massacre, &c. Some he caused to be *Burned*,
 some to be *Roasted* alive, some their *Skins*
 had off, others *Hanged by the Hairs of their*
Heads,

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Heads, Poisoning, Starving, Drowning and
any other kind of Death *Apollyon* could devise
were the poor Saints and Lovers of *True Go-*
liness put to, and that by such who called them-
selves *Christians*.

But since we have brought him down very
near to the Days wherein we live; and also
hear he is still upon his *Progress*, wandering
up and down in as eager Pursuit of his hellish
Enterprize as ever; Let us now give over
and Treat of his *Present Travels* in this and
other Nations.

C H A P. IV.

*Shewing how Peccatum, alias Sin, came
into a Country called Non-Age : And
the strange Projects he played there.*

WE having brought down our *History* of
this cruel *Enemy*, to these latter Times
'tis very necessary to give you some Account
of his *Present Travels*, and shew what Pro-
gress he makes among the People of this Ge-
neration : And that we may do it the better
we shall begin with his entering into a great
though weak Country, called *Non-Age*; (he
having Intelligence from *Apollyon*, that a great
Number of feeble People, of a small Stature
were two or three Years ago, by common Fate
tho' through much Difficulty, come into this
Kingdom, and for a short Time were to abide

the said Country; he was resolved to visit
 em :) But the *Prince of Darkness*, under-
 standing that this Enterprize was of great Im-
 portance, and might tend very much, if well
 manag'd, to the encreasing, strengthening and
 enlarging of his *Kingdom*; or otherwise prove
 the great Hurt and Detriment thereof;
 he call'd a Council in *Hell*, to advise what
 was fittest to be done at this Juncture: And
 having held their treacherous *Consultations*, and
 come to Agreement, *Apollyon*, with winged
 feet, repairs to *Peccatum*, alias *Sin*, to sug-
 gest, by secret Injections to him, what was
 agreed upon, and to instruct him how to pro-
 ceed and manage his *Affairs* in the Country of
Non-Age, &c. whom he address'd himself to,
 in this manner:

Most Dear, and Mighty *Peccatum*, the
 great Lord and Conqueror of the World, and
 Ruler of all Mortals; the Envy of *Heaven*,
 and chief Darling of *Hell*; Seeing thou hast
 been always true to our *Interest*, and hast rais-
 ed up our *Kingdom* above all *Kingdoms* of the
 Earth; and made my Glory, Fame, and
 Grandeur, to spread abroad, far and near; I
 have some few Instructions to impart to thee,
 of great Importance, upon thy entering into
 this Country; to the end thou may'st prepare
 and make ready a great People, for my Service,
 and to fight under my Banner: For those
 which I now send thee to, thou must Train
 up from the Cradle (as my Great *Servant*, and
 beloved *Emperor Mahomet* doth his *Janiza-
 ries*)

ries) that they may be well instructed in *Politicks*, and skilful in all *Stratagems* of War against *God*, *Christ*, and *True Godliness*; with all this *Retinue*. This is the *Time* for thee to work, and the best *Age* of *Mankind*, to work upon: 'Tis good to sow our *Seed* timely, and to take Possession, before we are swallowed up by our *Enemy*; for it is easier to prevent a *Disease*, than to cure it; or to keep an *Adversary* out, than when he is in, to be rid of him. And one thing to my Joy, I will tell thee, between thee and I: A long time before any of this *Army* entered into these Parts, thou in a good measure didst their *Business* among them; for as they come into these *Regions*, they bring with them *Trophies* of thy Conquest over them: For thou didst indeed *Original* season and leaven their *Natures* for me in such sort, that they all declare, as one Man, whose side they resolve to take, and under whose Banner they are inclined to Fight. Yet nevertheless, there is much *Work* for us to do yet left, in their tender *Age*, by means of that which they call *Godly Education*, their Hearts secretly should be drawn away from us, or prepared to receive contrary *Seed*, (to the over-*powering* of that *Leaven* thou hast infus'd into the *Natures*) by seasoning their Hearts with *Grace*, or such *Principles*, that will prove very destructive to our *Interest*. Therefore, to prevent all the *Danger* that may arise, thou must chuse *Tutors* for all this *Young and Hopeful Progeny*, or have a great hand in the

The Trabels of Ungodliness. 61

education of them : which if we can work out, we shall do our *Business* effectually : whether is there any ground to question the accomplishment hereof, if thou takest these *lections* and rare *Prescriptions*, devised and aged for thee.

But considering the divers *Ranks*, *Degrees*, *Qualities*, *Descent*, or *Pedigree* of them, thou shalt find out suitable *Tutors* accordingly, but of thine own *Off-spring*.

Now no sooner had *Sin* received his *Instruments*, but he hasted away as on *Eagle's Wings*, suddenly invaded the whole *Country* of *Non-Age*. And to the end he might fully effect this *Hellish Intreague*, he was resolv'd to work *Matters* so about, that a great Part of *Weak* and *Feebie Inhabitants* might be wor'd by *Mrs. Ignorance*, to whom *Apollyon* acted his *Speech* after this sort.

Apol. My dear *Cousin* and *Friend*; I have a great number of pretty *Boys* and *Girls* for to *Tutor* and bring up for me, in the *Country* of *Non-Age*: Will you undertake *Charge*.

Ignor. Most Dread and mighty *Apollyon*! I know I never yet declined any *Drudgery* of yours, which lay in my *Power*: My *Lord* I am ready to obey,

Apol. I assure you, *Madam*, I kindly acknowledge of all your former and latter *Services*, I cannot but acknowledge you have done many *Things* for the *Advancement* of my *glory*, and greatning of my *Power* in the *World*.
And

And now, noble *Peccatum*, this Gentleman, Madam *Ignorance*, is your *Child*, your natural *Offspring*, your own *Flesh* and *Blood*, nay, a Limb or Member of your *Body*: Therefore I charge you to help and assist her in this great Work; for I should be glad if she were the Education of all the Children in the whole World, I have such a Veneration for her.

Peccatum, upon this, immediately laid about him, and indeed wonderfully succeeded in this his first *Attempt*, by the help of the *Prince of Darkness*: Insomuch that abundance of those poor *Souls*, whereof none were above the Age of Twelve or Fourteen Years, were train'd up in gross *Ignorance*, and *Blindness of Mind*; understanding little or nothing of *God*, *Christ* or the *Gospel*; no, nor of their own woful State and Condition (the *Evil* both formerly and latterly had brought them into) and this he effected many ways.

First, by keeping their Parents, and those who were to instruct them, under the Power of sottish *Ignorance*; so that they who should be as Eyes to the Blind, and Feet to the *Lame*, had no Eyes to see, nor Feet to go themselves.

2. He presented to many Parents the great Charge of putting their Offspring to School, perswading them (they being poor and low in the World) they could not be at the Cost, that they bestow'd a great deal more needlessly upon cloathing and feeding of them, than that *Learning* would come to.

Now, the Reason why the *Enemy* is so
 eatly set against *Learning*, is this, *viz.* lest
 their attaining to the *Knowledge of Letters*,
 they should take to read the *Holy Bible*,
 which he dreads exceedingly ; because when
 understood, it vanquisheth at once his Darling
Ignorance.

3. He endeavours to prevent their learning
 Pious and Orthodox *Catechism* that is
 wholly taken out of, and grounded upon the
 authority of the *Holy Scripture*.

4. By hindering them, as much as possible,
 from discoursing, or asking Questions about
Christ and *Religion*, &c. Also by cau-
 ting Parents to be careless about, or rather a-
 gainst their going to the Church, where the
 Word of God is truly and powerfully *Preached*,
 the *Sacraments* duly and truly *Admini-*
strated.

5. By taking off the Childrens *Hearts* from
 anything that concerns their Souls, or a fu-
 ture State, by filling their Heads with the
 vanities, Toys and Trifles of a Childhood
 &c.

6. By presenting to Parents (who understand
 more than they intend to practise) the *Know-*
ledge of God a dangerous thing ; and that they
 are most *spiritually Wise*, were like to be
 most Miserable in the *World*.

7. By perswading some, that the Matters
 of God, and Religion, only belong'd to Mi-
 nisters, &c. and that others should only mind
 their Trades, &c. as if the Trade or Calling
 of

of Godliness did not belong to all *Parents* and *Children*, to endeavour to learn and understand them ; it being the main *Business* that all *Mortals* were sent into this *World*, to persevere and follow.

8. By presenting the *Example* of all generally, within Doors and without, abroad at home before their Eyes ; and there be little or nothing minded (as the poor *Children* could see by any, either *Parents* or *Companions*) of a *Sublime* or *Heavenly Nature*. But contrariwise, the *Evil Motions* and *Leads* of this *Enemy* was wholly followed ; having subdued the *Strong*, or conquered *Cavalry* (by the powerful hand of his *Leading Ignorance*) might and doth hereby easily invade and overcome the poor and feeble *Infantry* ; and that, partly by the means of their *Evil Example* they have continually been before their Eyes.

9. By tempting them (and others much older than they) to conclude, that they have *Time* and *Opportunity* hereafter, and better *Advantages* to learn those great things which the *Enemy* tells them are too high and sublime for their tender *Age* to pry into, understand, or make *Judgment* of. And thus the *Devilish Enemy* keeps some, nay, a great part of the poor *Inhabitants* of the *Country*, or *Town* of *Non-Age*, wholly *Ignorant* of the *Things* which chiefly concerns them, and their *Childhood-State* ought to look at lest *Satan* by fortifying himself, or raising

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affection so early in their *Hearts*, make them afterwards with much *Ease*, to become his *Slaves* and *Vassals*. And sad it is, to see what *Work Sin* makes on *Little Ones*.

10. And lastly, *Sin* and the *Devil* keeps them in *Ignorance*, by causing many of them to be *Trained* up under a *Blind*, *Erroneous*, and *Soul-deceiving Ministry*, and many in *Poor* *Country*; and in some *Nations* the *Children* of *Godly Parents* taken away to train them up in that *Idolatry*.

But, alas! *Sin* hath not only this *Blind* *Factor*, to instruct the poor beguiled *Progeny*; but another as bad as she (and as you heard his *Devil Apollyon's* own choosing too) viz. *Ony* *Evil*, to whom he also gave *Instructions* of *Evil* *malicious Nature*; whereby some *Thousand* of them are wholly overcome, brought under the *Power* of this *Deceiver*, and undone for ever. This *Varlet*, it seems, is the *Natural* *Spring of Lucifer*, and doth not a little trouble him: and sad it is, that any *Little* *One*, of *humane Race* should be brought up tutor'd by her; she being one that the *Lord* greatly hateth, and will destroy at all such who give themselves up to learn of her.

Now the *Way* that *Sin* takes to effect his *Design*, by this *Hellish Incendiary*, is, First, to *seduce* up poor *Little Ones*, according as he finds their *Inclinations*, before *Ten Years* are gone from their *Heads*, to delight in fine *Cloaths*,

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and

and get into the newest *Fashion*, though never so *Foolish* and *Antick*. And Secondly, sly Suggestions to allure their *Parents* to please their *Children*, and feed their *Natural*; (though unlawful and pernicious) *Appetites* here. And that they may fully declare they are real *Slaves* to *Lucifer*, and this his *Darling* they betimes send their *Little Daughters* to *School*, ~~and to teach them the rare Art of~~ and to teach them the rare *Art* of *Naked Breasts* and *Shoulders*, *Antick* and *Fantastical Garbs*, *Sportings*, *patchings* and *painting Towers*, *Bells*, *Shades*, *Curlings* and *Crisping* and other *Curiosities* of *Hell's* devising; and deck their *Fingers* with *Rings*, their *Eyes* with *Jewels*, and their *Necks* with *Bracelets*, or *Necklaces* of *Gold* and *Pearls* whereby they seem rather like little *Morish Dancers* than the *Young Off-spring* of *Christ* *People*. And thus being bravely drest, and the *Sparks* of *Pride* kindled in them, they go with stretched out *Necks*, and haughty *Hearts*, that in a short time they are too bold and proud to know (almost) any *Body*; no *Marvel*, when they were never taught to know themselves.

And then presently upon this, in comes *Madam Wanton*, to teach them other rare *Conventions*, viz. How to make *Set-Faces*, *Cringe Alamo de France*, the *sober* *School* the *quaintest Dialect*; to humour *Discontent* well, to get *Rowling Eyes*, and cast *Amorous Glances*, to read *Love-Romances*, and frequent

Play-houses; and also to provide store of rare, who' obscene *Draughts*, or *Pictures*, decored with all sorts of *Allurements* for the better Execution of *After-actions*, and the secret *Discharge* of *Venus's Lascivious Mysteries*, painted with the true Colours of *Ovid's Works*; as the *Disguising* of *Naked Gods*, and *Venus* dallying with *Adonis*, *Tarquin* at strife with *Lucretia*, *Hero* sporting with *Leander*, and such like wanton *Objects*; with pretty *Conceits* to encourage the *Unwilling*, and warm the cold *Humour* of their raw *Age*.

But to proceed, *Indulgence* and *Fond-Love*, as it appears, have their *Charge* and *Instructions* from the *Prince of Darkness*, to *Tutor* *Slaves* of them: and this the *Enemy* effects through great *Subtilty*; by infusing the *base* *Seed* into their *Parents Hearts*; Of which, those two *Varlets*, *Indulgence* and *Fond-Love* were gendred. Now those *Parents* in whom they bear sway, are taught to *Indulge* their *children* in all manner of *Vices* and evil *courses*. Such dear and tender *Love*, (or rather *Hatred*) they have towards their poor *off-Spring*, that great *Faults*, and filthy *Enormities* are wink'd and conniv'd at; and they must not be struck, nor hardly frown'd on, by any means, lest discouraged and made *foams* of: Besides, should they whip, or severely chastise them and they die soon after, how would it wound their *Conscience*? (It is no matter what becomes of their *Souls*) they are not troubled about such *Matters*: Their

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great Care is to see they are well fed - (though it be like *Lambs* for the *Slaughter*) and bravely cloathed, and Cocker'd up in those Ways they naturally Love. And though they should

* Some Parents (saith One) are like Apes, which kill their young ones, by their too much hugging and straining them between their Arms. And this is the cause that so many fall into the Hands of the Hangman; who are to them Reformers and Correctors. The Ancient Romans had those Parents in great detestation, which did not correct their Children; insomuch, that they made, and established a Law, which was called *Falcida*: By which it was ordained, That for the first Fault the Law should be shewed the Child, and be admonished; for the

Lie, Curse, Swear, or break the Lord's Day, and play when they should attend upon God's Word, or read the Holy Bible; it must with a gentle Reproof, or none at all, be passed by remembring, when they were at their Age, they did the like themselves. The fond Father dares not tell the Child's Fault to the Mother, if she has any Brains; nor the fond Mother the Father, lest he be angry; and to save his Child's Soul from Hell sends his Head to the Wall, or rather with Discretion wisely chastiseth him with a smarting Rod, till the Blood comes. Alas! They seem to me to be the worst Tutors of all; because they lay in Fuel for every hungry and devouring Fire, or prompton, and nourish every cursed and hateful Vice; and so open'd a Door

Second he should be corrected; and for the Third Hanged, and the Father banished for not chastising him; either through Negligence, or over-kindness of Affection.

Austin tells a sad Story of one Cyrillus, who loved his only Son so immoderately, as to let him do what he pleased (without Correction.) But afterwards this Cocker'd Son, in a fit of Drunkenness offers Violence to his Mother, killed his Father, wounded mortally two of his Sisters; and would have Ravished another. Well said Solomon, these things considered; He that spareth the Rod, smiteth his Son; but he that loveth him chastiseth him betimes, Prov. 29. 17. With-hold not Correction from the Child; for if thou beatest him with a Rod, he shall not die, Prov. 23. 13.

for whole Legion of Devils to enter together, and make miserable Slaughter of the poor undone Progeny. These bring the Parents to Shame, the Family to Beggary, the Child to the Gallows, and his Soul to Hell. Have not some, nay many, cried out at Tyburn against their Parents, for their Indulging them in their Sins, and Cockering them up in Evil Ways.

Nay, these two Bloody Monsters, Indulgence and Fond Love, let in another destructive Tutor; who taught them to Lye, Dissemble and equivocate: so that, in a short time, there was no believing, hardly, a Word the poor children spoke: For, having told two or three notorious Lyes, and escaped with a little Chiding, without Correction; they

grew very impudent and vile, not caring what they said to excuse themselves when taken in other *Faults*. And not only *Hate-Truth*, but *Stubborn*, and *Self-Will* also, by this very means came to be their *Tutors*, also to help *Apollyon* (the sooner) to make a perfect Conquest over them, and give *Sin* full Possession : For hereby they became very *Rebellious*, contradicting their *Parents*, making Mouths at them, not regarding what they commanded them to do, unless in a good *Mood*, but would pout and be fullen, or else crossly answer again, and strive to have the last Word.

And thus, by the Temptations of *Sin*, together with the natural Evil Disposition of their own *Hearts*, and Assistance of these Cursed *Tutors*, *Apollyon* gave them Wings to fly whithersoever their unbounded, stubborn and self-pleasing Wills led them ; till they became fit *Inhabitants* for the City *Sensuality*.

But the *Enemy* seeing many of the *Young Progeny* in the Country of *Non-Age*, were of base, poor, and ignoble *Race* and *Pedigree*, their *Parents* not knowing well how to live themselves, without Pilfering and Stealing, one *Light-Fingers* was let in ; who became *Tutor* to this sort, and some others also, who were sent to her from *Pride*, *Wanton*, *Indulgence*, and *Fond-Love* ; whom she taught the rare Art of *Thievery*. First, how to rob *Orchards*, to pull *Quills* out of the Wings of poor *Geese*, to milk *Cows*, &c. and then,

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Poultry, to rob *Henroosts*, and to do it neatly, that their Keckling might not alarm the rest: And afterwards, when they became good *Pro-
ficients* in their *Alphabet*, they learn'd harder *Lessons*, viz. how to rob their *Parents*, *Ma-
sters*, and *Mistresses*; and at last, the curious *Art* of *Cheating*, and *picking of Pockets*, yea, and *Locks* too: And to the end they may per-
form this with the more *Dexterity*, they are quickly brought acquainted with the chief *Masters* of that *Society*, and learn the *Canting* *Names* used by the whole *Corporation* of *Thieves* and *Beggars*; as *Mumpers*, *Milkins*, *ads*, and *Rum-padders*, *Clapperdogeons*, *Bulk* and *File*, &c. Now these being lit-
tle of *Stature*, are useful to the *Company*, be-
cause they can get in at *Windows*, and at other *Places*, where the *Older Thieves* cannot enter: And also, because of their tender *Age* they are not suspected; or if taken, are like upon that account to have more *Pity* shewed them: So that having great *Encouragement*, in a little time they become perfect *Masters* of their *hellish Craft*, and thereby are quite overcome by this *Bloody Enemy*.

The last *Tutor Apollyon* chooses for the young *Progeny*, in the *State* or *Country* of *Non-Age*, is his Beloved (though Erroneous and Blasphemous) Daughter *Misbelief*; alias *False-Faith*: And indeed they are not a few of them, that are *Educated* by her: For by reason their *Parents* were utterly drawn a-
way from the true *Orthodox* and *Apostolical* *Faith*,
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Faith, or Ancient Religion, and led into the By-ways of Schism, Heresie, and Error, the poor Offspring are Train'd up in the same Destructive and pernicious Ways : So that they hardly hold, or are established, in one Fundamental Principle of the true Religion ; which means, they became Papists, Atheists, Ranters, Arrians, Socinians, Quakers, Shakers, Muggletonians, and the Lord knows what, and of late many of them have sucked Pasterism, and the Hellish Notion of the Deists, denying all revealed Religion. Thus, and by divers others Ways and Subtil Devices, do Apollyon and Sin invade, with their mighty Force and Militia of Hell, the Poor, Weak, and Feeble Inhabitants of the Country in their Non-Age ; till at last, they come generally under the Education and Tutoring of our Hatedgood, who teaches them all her Hellish Mysteries ; as to condemn all Godly Council and Instructions ; nay, and to scoff, reproach, and jeer all that are truly Religious ; and not only to deride, and flout at them ; but to loll out their Tongues and point at them ; and also to make and sing prophane and filthy Songs of them. But by the Providence of God two good Matrons, of good Parentage, being cast amongst them, one called Civility, and the other Modesty ; both of the Town of Morality, who took the Charge and Care of Tutoring some few of them ; brought them up under every good Discipline, according to their Light and Knowledge. But these, I hear too, when the

came into *Youth-shire*, were utterly corrupted spoiled, and overcome by the *Power* and *Policy* of this *Bloody Monster*.

Yet as God would have it, there was a few *Honourable* and *High-born Worthies*, who were sent on Purpose, by the *Prince of Light*, to Tutor some few of this young Progeny; or else the *Enemy* had made a perfect and compleat Conquest of them All. Their Names were these viz. *Christiana, True-Zeal, God-Fear, Special-Grace, Sobriety, Temperance, Frugality, &c.*

But *Sin* had got *Tutors* for most of them soon, and so corrupted them, that they were gone out of the Country of *Non-Age*; and had took up Arms for *Apollyon* before these Good and *Virtuous Ladies* came. I think it may not be amiss here, to give you two or three Instances of some that worsted, and overcame this *Hellish Tyrant*. One *Mary Warren*, born May, 1651, aged Ten Years, had a blessed Work of *Grace* began upon her, and gave clear Evidence of a *Victory* she had got over *Sin* and *Satan*: Some ask'd her whether she was willing to Dye? She reply'd, *Ay, very willing, for then I shall sin no more: For I know that Christ's Blood hath made satisfaction for my Sins, &c.*

At another time, in her *Sickness*, She said, that *Satan* stood at her left side, and God was at her right, and opened the *Gates of Heaven* for her; and *Satan* (saith she) shall not hurt me, though he sought to devour me, like a

Roaring Lyon; whether I Live or Die, it will be well with me; God is satisfied through his Son Jesus Christ, for he hath washed my Sin away in his Blood, or to that effect. At another time she said, Though the Lord is pleased to let me lie under many Pains—Yet will I wait upon him; for he is my Stay, and the Hope of my Salvation: My pains are nothing to the pains of Hell, which will never end: As Christ he suffered a great deal more for me than all this is; He was Bruised, Buffeted, and Spit upon; and they Platted a Crown of Thorns, and put upon his Head, and gave him Vinegar to drink. (But I have several things to take, though I cannot relish them.) They came out against Christ, with Swords and Staves, and he did not open his Mouth against them, but rebuked Peter, for cutting off the High-Priest's Servants Ear, and bid him put up his Sword into his Scabbard; (and shall I not drink of the Cup my Father hath prepared for me, &c. Though my Pains are very great, yet I am full of Joy and Comfort; I was full of Comfort before, but I am fuller of Joy this Hour than I have been yet: It is better to live Lazarus's Life, and to die Lazarus's Death, than to live Dives's Life; he had his Delicates, and afterwards would have been glad to have had Lazarus dip his Fingers in a little Water, and cool his Tongue.

Though the Lord gives Satan Power over my Body, yet he hath promised he shall not hurt my Soul. (The Devils could not enter into

Herd of Swine, till Christ had given them leave.) And though he stood at my Left Hand, and said, I was in filthy Rags; yet the Lord stands at my Right Hand, and saith, I am as a Branch plucked out of the Fire, and he will put on me his Robes of Righteousness.

Another Child, about Eleven Years Old, and that she was Praying, to this Effect; That she might not look for any thing to rest on, or trust in: Upon for Justification, whereby to stand Righteous before God, but only in Jesus Christ afflicted, who died for her at Jerusalem, and rose again the Third Day for her Justification.

When Prayer was ended, She told her Father, Now I Believe in Christ, and am not afraid of Death. Behold Faith in a Babe, makes the Enemy fly.

Another poor Child, that went a begging from door to door, who lived in the Parish of Newington-Batts: The Boy was a very sonster of Wickedness (saith my Author) for he would call filthy Names, Curse, and swear, &c. yet a Gracious Man, out of pity, took him as his own, and put him to be Educated by Mrs. Christiana; and it is wonderful to hear what Power that poor Child got over Sin and his Master Apollyon; for in a little time she taught him to pray fervently, to seek after the Knowledge of Jesus Christ: And he proved so good a Proficient, that, with much Abhorrence, cried out of himself, not only for his Swearing, Lying, and other Evil Vices he had been guilty of, but

but also was in great horror for the *Sin* of his *Nature*, and *Vileness* of his *Heart*, and *Original Corruption*. And he did not only pray much himself, with strong *Cries* and *Tears*, but begged the *Prayers* of others for him, whom he knew feared the *Lord*. And at last (though filled full of *Doubts*, about his *Eternal Estate*;) he came to take a little hold of that *Promise*, *Come unto me all ye that are weary and heavy laden, and I will give you rest*. But O! How did this poor Boy admire and bless *God*, for the least hopes, &c. And at last came to great Satisfaction of his *Interest* in *Christ*, and *Victory* over his *Cursed Enemies*, *Sin* and *Satan*; and remained in a *Happy* and *Pious Frame*, being filled with inward *Joy* until he died.

Moreover, I could give you a certain Account of one *Caleb Vernon*, and divers more that were in their *Non-Age* perfect Conquerors over the *Powers* of *Darkness*, and one or two of them not above three or four Years Old; but because some are not easily brought to believe such things, I will say no more.

Yet, notwithstanding, though some few of this poor Progeny, in the State of *Non-Age* were thus enabled by good Education, and the Grace of *God*, to vanquish the *Cursed Enemy*; yet, Oh! what fearful Slaughter and Spoil did he make of the rest, Raging, Raving and Roaring about like a hungry and greedy Lion, rending and tearing them in pieces, not shewing any pity, nor in the least regard

of their *Tender Age*: So that in every Town and City may be seen the sad *Examples* of *Conquest* and *Merciless Cruelty*; by their *Ignorance*, *Pride*, *Lying*, *Swearing*, *Stubbornness*, *Rebellion*, and all other *Evil Habits*, *Sin* as infused into them, besides many evil, dangerous and pernicious *Heresies*; so that we may say, with sorrowful Hearts, the Country at a *Non-Age* is subdued and brought under the yoke and Kingdom of the Prince of Darkness: Most Parents bring up their Children to enlarge his Territories.

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d Em Vile and Cursed Monster! wilt not spare
a Ho poor and little Bakes, who newly are
nwa arriv'd into these dismal Shades of Night?
 Must they first be the Prey of Hellish Spite?
n A What, never satisfied? Is this thy Rage?
mo destroy whole Millions in their Tender Age?
quero Ask to't you Parents who these Stories hear;
or tw and let your Souls dissolve into a Tear,
Old at bring up Children for the Hellish Fiend
to b and never seek their Souls for to defend
 from Sin, which will destroy 'em in the end. }

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The Trabels of Ungodliness
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ing their *Tender Age*: So that in every Town and City may be seen the sad *Examples* of his Conquest and *Merciless Cruelty*; by their Ignorance, Pride, Lying, Swearing, Stubbornness, Rebellion, and all other *Evil Habits, Sin* has infused into them, besides many evil, dangerous and pernicious *Heresies*; so that we may say, with sorrowful Hearts, the *Country of Non-Age* is subdued and brought under the Power and Kingdom of the *Prince of Darkness*: Most Parents bring up their Children And to enlarge his Territories.

O Vile and Cursed Monster! wilt not spare
The poor and little Babes, who newly are
Arriv'd into these dismal Shades of Night?
Must they first be the Prey of Hellish Spite?
What, never satisfied? Is this thy Rage?
Destroy whole Millions in their Tender Age?
Look to't you Parents who these Stories hear;
And let your Souls dissolve into a Tear,
That bring up Children for the Hellish Fiend
And never seek their Souls for to defend
From Sin, which will destroy 'em in the end.

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The Travels of Ungodliness
 C H A P.
O vile and cursed monster.
Monstrous

CHAP. V:

Shewing how Tyrant Sin, in his Progress Travell'd into Youth-shire; and of the fearful Conquest and Slaughter he made there.

AFTER *Peccatum* had actually subdued the Country of *Non-Age*, like a cruel and Blood-thirsty-Tyrant, that delights in nothing but *Rapine* and *Murder*, he greedily follows his *Prey*; and therefore with great speed, and no less fury (*Apollyon* being enraged at the loss he sustained, in not having made a perfect *Conquest* in the said Country, but contrariwise basely worsted by a few weak contemptible *Soldiers* :

He in the next place came into, and invaded the whole Country of *Youth-Shire* where dwells abundance of young *Men* and *Maidens*, some of which had cruel Marks on them of his former *Conquest*, when they remained in the Country of *Non-Age*: but by reason of those *Reverend* and *Grave Matrons* before-mentioned, divers of them being in this, as well as in those *Regions*, he was afraid of being supplanted; and therefore resolved not to lose those by *Negligence*, that he had beguil'd and overcome by *Craft* and *Subtilty* nor was he quite without hope of regaining some of them in *Youth-shire* which he lost in the Country aforesaid: and observing many of the *Inhabitants* together

and perceiving their natural Inclinations (by the Instructions received) he salutes them after this manner:

Gentlemen, and you young Ladies, are you willing to entertain a Traveller, and walk a little way with me?

Upon this they all seemed, at first, to make pause, till one (whose wanton Looks betray'd the Inclinations of his Heart) answered, Sir, what are you?

Sin, Sirs, I will assure you, no Enemy to those youthful and vernal Joys, Delights, and Pleasures, which your sweet and sprightly Nature is so much set upon; but I am he whom you stand in great want of, in order to the greatning, raising and encreasing of your transcendent felicity in this World, or making your Lives comfortable to you; for divers of you (I perceive) look sad and dejectedly, as if something troubled your Hearts, which I will teach you to cast at your heels. If any of you will be Fools, and spend your days in madness, who can help it? there is no need of me, if you will believe me: and I will assure you Gentlemen, Millions in the World have, and still do, before such who talk of strange Joys and Delights God knows where, which are only fond Conceits of melancholly Fools, who prate of things they never saw, and flatter themselves with a Crown of inconceivable glory, that no Mortal Creature ever enjoy'd: those things are Fancies, besides, suit not with your Natures; nor are they now (I mean

mean) presently to be had : if you will embrace me, and make me your *Friend* and *Bosom Companion*, there's nothing well which your *Hearts* can desire, but you shall have it: you that are for *Riches* shall have them; I will teach you rare *Devices* to catch them; 'tis said, *They make themselves Wings*, and fly away; yet I can tell you how to clip their *Wings*: or if they ride, like a *St. George* on *Horseback*, their *Legs* too rather than fail, and bring them with a vengeance into your *Coffers*: So that you that are *Gentlemen* of mean *Fortune*, shall have no cause to fear of wanting *Money* to spend at *Taverns*, at *Games* and *Whore-houses*, for I am no *Enemy* to such fine *Delights*.

For you that are for *Pleasures* shall have your fill; my *Revels* are open'd to *Chambering*, *Dancing*, and *Wantonness*; *Dice*, *Cards* and *Chickens*, and all manner of *Nightsports* as *Kissing*, *Toying*, and *Courting*, *Hawking* and *Hunting*, or whatsoever your *Flesh* best approves of: *Gentlemen*, you are *Welcome*.

You that are for *Honour*, and would leave your *Names* famous to *Posterity*, I will teach you the ready way to attain it: What was it rais'd the *Renown* of *Nebuchadnezzar*, *Herod the Great*, the *Glorious Caesar*, and *Mighty Mahomet*? Did not I? If you be for *Temporal Grandeur*, 'tis I must mount you, and if for *Spiritual Promotion*, I can fit you. For who caus'd *Diotrephes* to love *Pre-eminence*, and set the *Triple Crown* on *Peter's Successor*

essor, but my self? If you are not willing, without advice to embrace me, go to able Counsellors; or would you have *Examples*. I have both ready.

For *Counsellors*; go to Mr. *Carnal Reason*, *Flesh and Blood*, &c. whose *Judgments* are *grave and Solid*. *Safe and Harmless*; if it was not so, do you think so many Thousands, and them of all sorts, and some of the wisest, would so readily receive it?

Ask your *Five Senses*, and they will tell you, ye have enough to advise with: And then, for *Examples*, they are innumerable; but be sure, do not mistake me; I include not *Joseph*, *Moses*, *Obadiah*, *David*, *Daniel*, *John*, nor *Timothy*, whom I hope you will not be such *Fools* to follow: But not to keep you in the *Dark*; here is all the *Old World*, and the greatest part of this, whom if you imitate, I need proceed no further. If the *Example* of *Mighty Emperors*, *Famous Heroes*, and many *Nobles* of the *Earth*, with the greatest part of the *Residue* of *Mankind*, will not affect you; then let the *Pattern* of some of your *Parents* and *Progenitors* be your *Copy*; nay, and call to mind your own *Experience*: have you not already had a *Taste* of my *Dainties*? do they not please your *curious Palates*? do I offer *Things unpleasant*? all the *Ways* I lead in, are strew'd with *Roses*, and perfum'd with *Myrrh*, *Frankincense*, *Aloes*, and *Cinamon*: What say you *Sirs*?

Upon

Upon this, smiling one upon the other One quickly broke silence, and spoke to the purpose, *Faith Lads*, this seems a *brave jolly Fellow*, he'll make *Mirth* for us, and be a fit *Companion* for such *Gallant Youngsters* as we. Come let's embrace him, and close with the *Suggestions*: Let's lay the *Reins* loose upon the *Neck* of our *Lusts*, and make him to choose our ways for us, But stay, saith another, fear he will make us meer *Spendthrifts*; for I assure you, I love not that wanton *Fellow* *Prodigality*; though he be in high esteem nowadays, and beloved of many *Ladies* for his good Gifts, and followed by many *Rich Citizens* Sons, who have raised his *Grandeur* by their *Fathers Money*, so as to purchase a *Chariot* for him; yet I have heard it is drawn by four base *Horses*, viz. *Rashness*, *Luxury*, *Spending*, *all*, and *Folly*; his *Coachman* being the *Devil* and one (whom I hate) call'd *Beggery*, riding behind; and though his *Chariot* runs a thundering pace, and he seems secure, yet there's a bundance of Folks, as *Merchants*, *Mercers*, *Drapers*, *Silk-men*, and *Tailors*, &c. pursue him with cruel long Bills, so that for his Fooling he is like to pay dearly.

Apollyon perceiving this *Yonth's Temper* whisper'd in *Peccatum's Ear*, and said, *This Fellow will make a good Niggard*. And presently he put the *Tyrant* into another *Habit* who at a convenient time met him, to whom he did impart such rare *Stratagems*, how to grow *Rich*, and keep that which he had

ly gotten; which so won the Young Muck-
 m's Heart, that he joyfully embraced him.
 That the Counsel was, seemed at first a
 ret, but by his after-Carriage and Behaviour
 was guess'd at; for he became a sneaking,
 ill-fac'd, lank-belly'd Rascal, grudging
 self every good bit he eat, and fed much
 on Breed and Cheese, and Red Herrings, &c.
 oftentimes was seen to go to the Pump to
 ink his Mornings Draught; and in his Tra-
 g he pinch'd every Body in his Weights and
 measures; and would not lend nor give a
 ny scarcely, though it was to keep his own
 ber out of Prison, and in process of time
 became a great Usurer, where with his
 gs of Gold and Silver we will leave him,
 return to the other Company; who seeing
 ich way their Fellow was gone, fell all a
 ghing, and with Cursed Oaths, and Taunt-
 Expressions, reproached him, because he
 s not for Rioting and Drunkenness, Cham-
 ing and Wantonness; and yet, poor Soul, as
 ch in the Tyrant's Chains as they: But
 k! how they Sing and Corouse it; crying
 to this deluding Traytor, *We are your Ser-*
nts, Sir; Hey Boys, One and All, One and
; let us cast away Sorrow from us, and take
swing of Pleasures, and to Morrow shall be
this Day, and much more abundant.
 Stay, said one amongst them, I am taken
 th a strange trembling; I doubt 'tis an
 enemy that thus doth Court us, and that the
 hole Country is invaded; for some Body
 whispers

whispers strange things in my *Ears*, sad doubtless, in me are approaching; for I was *Educated* by a most *Noble Virtuous* Tutor in the *Country of Non-age*, called *Civility*, who instructed me to fight against *Vice*, *Idleness* and *Wantonness*, and told me of the danger that was like to befall me as I passed this Place; I must leave you, though it grieves me; my *Conscience* 'tis that galls me: Hark! (said one of the *Jovial Company*) what *Fool* have we here? *Conscience* Fanatical *Fancy*? why are you troubled? for cause, said he, I fear this *Traveller* will abuse us; for I hear his *Name* is *Sin*, a *Bloody Tyrant*, who destroyed almost all the *Country* from whence we came.

Apollyon seeing this, whispered one in the *Ear* whose *Name* was *Shameless*, and began his *Discourse* with him; *I will help thee to overcome him, lest you lose him.*

Shameless. His *Name* is *Sin*, you say; 'tis not an *Evil* to be merry; to drink a *Glass* or two of *Wine* with good *Fellows*, and court a fair *Lady*? Do not these things belong to our *Age*? And is it not the *Alamode* in all *Countries* amongst the *greatest Gallants*? If you leave our *Company*, we will load you with *Reproach* and *Infamy*, that shall be harder for you to bear, than the *Name* of *Toad*, *Huff*, or *Spendthrift*: With that, a wanton *Lass*, amongst them, started up, and shamefully abused him, calling him *Clown*, *Grobian*, *Shameface*, and *Timorous*, &c. And another

He took him about the Neck and kissed him ;
 or I with an impudent Face, said unto him,
 as Time my Boy, stollen Water is sweet, and
 Civil had eaten in secret is pleasant, &c. I have
 Vice, I'd my Bed for thee with Coverings of Ta-
 the Dory, with Carved Works and fine Linnen of
 Ted t ; and have perfumed it too with Myrrh,
 though es and Cinamon: Come go along with me
 at g let us take our Fills of Love until Mor-
 l Comg, &c. The poor Soul being not able
 cienc to resist such powerful Temptations,
 led? endure their base Reproaches, was over-
 will ne by Sin, and straitway followed her, as
 Sin, Ox goes to the Slaughter, or as a Fool to the
 e all rection of the Stocks, till a Dart struck
 ough his Liver; as a Bird hasteth to the
 e in re, and knows not it is for his Life. The
 d y Company perceiving they had gained the
 to A old, fell into a Laughter; Triumphant in
 n sort, with fearful Damnings and Carcu-
 say s, as if the Day was their own; and in a
 Glas le time they should subdue all under Apol-
 nd co's Scepter; so that for a pretty while no-
 elong ng was heard but Oaths and Blasphemy:
 e in durst any gainsay them for fear of being
 ts? kock'd down or stab'd; and upon this, Sin
 load ng flush'd with Victory, ravaged all the
 l be untry of Youthshire, Town and Family,
 of Yo le and Female; and those he could not
 want rcome by Pleasure, he overcame by Pro-
 sham and those that fell not by the Lust of the
 n, G sh, fell by the Pride of Life; so that it
 nd a uld even melt a Heart of Stone to see
 th what

what Desolation was made in every Corner
Lust prevailing and enlarging her Territories
Youth being so generally blinded by
 Deceit of this Enemy and Impostor, who
 vauntingly displayed the Flag and Ban-
 ner of *Levity, Luxury, and Looseness*
 throughout the whole *World*; daily se-
 ding Millions out of this and other Places
 to inhabit the great Country of *Sensuality*:
 Here you might see the Table of
Drunkards sit now, but will scarce stand
 out holding anon; do but view with what
 delight and greediness of Appetite he in-
 fulfils and exfuseth, pours out, and pours in, en-
 ties and fills to the surfeiting of his Body
 and Beggary of his Purse, blotting his Name
 and damning his Soul; but since he is clearing
 up of his Accounts under the Table, let
 us be gone lest our Stomachs turn with
 us; but lo at the very door of our *Exit*,
 what a sight is here! the Monster hath brought
 in as Trophies of another Conquest, a Troop
 of Incestuous and Libidinous Persons; who
 consume the Day in contriving of their Lusts
 and the Night in the Performance of
 same; who have their Plots and Ambushes
 their Circumventions and Deceits to entangle
 and draw in the Foot of the Innocent;
 Rules of Reason, and the Laws of Nature
 Nations being wholly set aside, obliterated
 and unreverenced by them in the Pursuit
 their Beastial, Exorbitant and Unbounded
 fire. Thus by all manner of *Debauchery*

The Trabels of Ungodliness. 77

Country of *Youthshire* spoil'd by this *Cursed*
emy; and many thousands of *Young Men*,
Virgins, made his professed *Vassals* by being
strated as a *Prey* to *Lust* and *Rapine*: Alas!
w grievous is it to see such *Stars* of this
er *Globe*, and those the most *spangled*,
ght and *Fulgent* above many, as *Roses*
ongst *Lillies*, or the *Quintessence* of *Beauty*
cured, shadowed, eclipsed and utterly
ned and darkned, being led to *Dishonour*,
facked of the *Richest Dowry* of *Nature*, or
bed of that *invaluable Jewel* (I mean) their
stity; even as a *Bee* of her *sting*, left to
vail their *Misery*, and to *Curse* those
gues who drew them in, or beguiled them
h their *Golden Words*, which gilded over
le bitter *Pills* they have swallowed, and
st *Vomit* up again by *Repentance*, or perish
ever.

Apollyon, and his *Agent*, beholding the *Vi*-
y they had made in *Youthshire*; being fill'd
h *Triumph*, though not having made a
fect *Conquest*, fell a singing to allure and
etly overcome the rest.

ee, come brave *Gallants*, be led by one who will
ish each *Sense*; your *Souls* with *Laughter* fill,
e listen unto me; I'll have you know,
Paths are pleasant in which I do go:
Cross, no *Crook*, no foul nor dirty *Ways*,
need to fear; why do you make *T* lays?
lovely *Valleys*, *Hill'd* on every *ae*;
re *Meadows* lie adorn'd with *Nature-Pride*;
As

78 *The Progress of Sin: Or,*
As Primrose, Cowslip, and the Violet :
Nay, Flowers of all sorts most rarely set :
Where Birds of every sort do sweetly sing,
And warble forth their Notes as in the Spring.
Come whiff the Dainties of these fragrant Fields
And see the Nest the Nightingale builds.
Lascivious Wantons in whole swarms you see
Cleave to my sides like to a Prodigy.
Your Venus-sports are lovely in mine Eye,
And so indeed is all Debauchery.
I do allow each one to get a Bride;
If they'll but keep their Concubines beside.
For Cards and Dice, and for your Wenches care
For I know how, my Lads, to please you all.
To get the Art of Swearing, pray devize
More new-coin'd Oaths; these are the Youths
This is the way; 'tis here my Journey lies. (priz

The Song being ended, the Enemy thought now he should soon get his Regiments full and so perfect what was wanting in the Parts, in order to a total Conquest: and indeed many Volunteers daily Listed themselves to fight under the Prince of Darkness: Some being allur'd by one means, and some by another. But on a sudden the Leaders observed him throwing down his Arms, and running away which caused a great Combustion? One cry'd Knock him down, others, Stab him; and indeed he was on a sudden, sadly wounded his Name, being rendred as the vilest Wretch on Earth; but at last one of the Jovial Boys called Impudence being stirred up by Peccatum, spake to him to this Effect:

Impudence. Friend, What is the Cause you desert us, and have thrown down your *Arms*?

Convert. (For that, it seems, was his Name) I am convinced, that the Ways you go in are Evil, and very dangerous; and that this Traveller, whom you have entertain'd is the King's Enemy; nay a most Bloody and Cruel Traytor: and therefore, I am resolv'd to be gone, and obtain a *Pardon*, if possible, for what is past.

Impudence. Sirrah, who is your Tutor?

Convert. A very *Virtuous Lady*, whose name is *Christiana*.

Impudence. What *Lessons* hath she taught you?

Convert. Very good ones, 1. To find more sweetness in leaving of *Sin*, than ever I found in the committing of it.

2. To leave and loath every *Sin*, because it is so hateful to *God*, and contrary to his Nature and *Holy Law*.

3. To live a *Holy Life*, and do much good; and to make but little noise of it.

4. To prefer the *Duty* I owe, above the danger I fear.

5. How to *Sacrifice* a stout and stubborn will, for *God's Honour*, rather than to do the Devil a pleasure.

6. To bring up the bottom of my *Life*, to the top of my *Light*, and that I should not *Sin* against my *Light*, lest I *Sin* away my *Light*.

7. To chuse rather to be saved in a rough *Sea*, than to be drown'd in a calm *River*.

8. To bear the *Cross* for *Christ* in *Suffering*, least I lose the *Crown* of *Christ* by *Sinning*.

9. Likewise, to chuse rather to be afflicted with *Lazarus* on *Earth*, than to be tormented with *Dives* in *Hell*.

10. And to leave that *Company* here, that would bring my *Soul* to *Destruction* hereafter.

11. Also to chuse the worst of *Sorrow* before the least *Sin*; because there is more *Evil* in that, than there is in the greatest *Affliction*.

12. To mourn most for those *Sins* before *God*, that appear least before *Men*; for outward *Acts* are more *Scandalous*, yet inward *Lusts* are more *Dangerous*.

13. Hereby she taught me to be better inwardly in *Substance*, than outwardly in *Appearance*; for those who deceive others, with the false *Shews* of *Holiness*, deceive themselves with the false *Hopes* of *Happiness*.

14. To desire *Grace* not only to be saved, but also to be sanctified; and to endeavour to have *Sin* crucified, as well as *Pardoned*; to be made *Holy* on *Earth* as well as *Holy* in *Heaven*.

15. To undertake all *Christian Duties*; wholly to rely upon *God's Mercies*: or to be much for doing, and yet seek to be saved only, in a way of *Believing*.

16. To speak well of what *God* is, and

think well of what *God* does; and never to complain of the badness of the *Times* and seasons, if I can but get *God* to be my Portion.

17. To be more in love with the *God* of the Altar, than with the *Gold* of the Altar; or to covet as much the *God* of Mercies, as the Mercies of *God*.

18. To look more at home than abroad, how 'tis with me, than how 'tis with others; and that the readiest way to know whether or I am not *Christ*, is to know whether *Christ* great in me, because the *Fruit* is more visible than the *Root*.

19. To set out for *God* in my Beginning, and to hold out with *God* unto my Ending; and that the best way to have the whole Harvest of our *Lives Sanctified* by him, is to give the *First* of our *Lives* Dedicated to him; who prizes more the Blossoms of *Youth*, than the Sheddings of *Old-Age*.

20. To value the Joys of *Heaven*, above the Vanities of the *Earth*.

21. She taught me also to remember, that whatsoever I do on *Earth*, 'tis eyed by the *God* of *Heaven*; and that after all my present *Rejoicings*, there will come a time of future *Rejoicings*. Besides that, there is no obtaining that is promised, without believing in *Christ* the promiser; and that *Inward Purity* is the ready way to *Eternal Plenty*.

22. Moreover, that all the *Time* that *God* allows us on *Earth*, is little enough to do that

Work God allots us : And that 'tis my chiefest Business, to make sure of *Future Blessedness*.

Lastly, That I should sow such *Seed* while I Live, as I would be glad to eat the *Fruit* of when I Die.

Upon this, *Impudence* Swore he would tread him and his *Tutor* under his Feet, if he would not return back.

But *Apollyon* seeing that *Force* would do no good, rais'd up another, whose *Name* was *Self-Conceit*, to dispute and reason out the *Case* with him.

Self-Conceit. Brother what is the *Cause* you are so strangely alter'd of late, and have forsaken our *Company*?

Convert. Because I see the *Way* is dangerous, in which you go ; you are all blinded, taking this *Traveller*, *Peccatum*, for a *Friend* ; for he secretly Designs (I hear) to *Murder* you all. Do you not read in the *Bible*, what *Work Sin* has made in the *World*?

Self-Conceit. You mistake your self, I think that is *Sin*, which is not : Don't thou see the *Golden Cup* of *Profit*, *Pleasures*, and *Honours*, are such frightful things?

Convert. Friend, You see the *Bait*, but not the *Hook*, the *Golden Cup*, but not the *Poison* in it : You taste the *Sweet* of *Sin* now, but you see not the bitter *Wrath* and *Misery* that follows it. You are like our *First Parents*, who this *Enemy* cheated, who took an *Apple* in exchange for a *Paradise*. For my part, I

not any longer play like a silly *Fish*, with this chief Angler's Bait. What is the *Pleasure* of *Sin* here, when weighed against the *Pain* for it hereafter? The *Sweet* will soon be gone; but the *Bitter* will last for ever. This *Enemy* is a *Deceiver*; whilst he Kisses the *Lips*, he betrays the *Soul* into the *Hands* of the *Devil*.

Self-Conceit. Say what you will, that which you call *Pride* is *Neatness*. Would you not have *Young People* to be clean and comely? And that which you call *Covetousness*, is but *Good Husbandry*; and *Drunkenness*, but *Good Fellowship*: And what is *Wantonness*, but a *Trick of Youth*?

Convert. You deserve to be cheated, that you put a *Vizard* your selves upon the *Thief*, that he might not be known, nor taken. *Sin* is never the whit the less odious, vile, and abominable, because thus bravely drest up in fine and clean *Linnen*, and curiously *Painted*. You do but strive to gild over the *Poysonous Pills*, or put on the *Sheeps Cloathing* upon the *Woolfs Back*; *Friend*, the foulest *Hand* may have on it self, the fairest *Glove*; and the *Richest Robes* are sometimes put upon the filthiest *Bodies*?

Self-Conceit. Well, *Friend*, I see you can talk? But since you are frightened from that *Excess* that we run to, pray abide with us; and take, now and then, a little *Liberty*, a nip or two with us, and don't leave us quite: that a little *Sin* you may commit, without any *Danger* to your *Soul*.

102 *The Progress of Sin: Or,*

Convert. The least *Sin* is a Breach of the *Law*, that lays you and I, and all the *World* under the *Wrath* and *Curse* of *God*. What did *Adam's Apple* cost him? And what befel him that gather'd *Sticks on the Sabbath Day*? And *Ananias*, for telling of a *Lye*? The least *Sin* can't be attoned for, without *Christ's Precious Blood*. The smallest *Sin* is against an *Infinite God*, and therefore, deserves an *Infinite Punishment*. Nay, and let me tell you, *Little Sins* make way for *Greater*; neither is there any *Sin* properly little, in its own *Nature*. Besides, the smallest *Sin* without *Repentance* will damn the *Soul*. And since I have forsaken, by the *Grace* of *God*, my Great *Sins*; will never lose the *Love of God* for a *Trifle*; if it be a little thing, it is the easier left. If I should yield to him, that sets you upon me to do this, or that thing, because 'tis but a small matter; I should, in so doing, show the greatest *Unkindness* to *Christ* imaginable. *viz.* In wounding and piercing his *Heart* and grieving his *Spirit*, on such slight *Occasions*.

Besides, *A little Leaven leaveneth the whole Lump*. And if this *Serpent* can get in his *Tail*, he'll soon get in his whole *Body*. *God's People* have suffered great *Torments*, before they would commit the least *Sin*, And therefore, tempt me not; for I cannot stand under the *Guilt* of the least *Iniquity*.

Presumption. Come, *Brother*, *God* is made up with *Mercy*; though I do think, we must

exce

exceed, yet there is no reason for you to be in his Heat: For God is a Gracious and Merciful God, and ready to pardon us at any time, when we confess our Sins to Him. You see God lets us alone in our ways: He is not so severe, as you suppose.

Convert. Sir, God is as Just, as he is Gracious; Witness his casting down the Angels that sinned, and in turning our First Parents out of Paradise, and in drowning the Old World. Also, he hath declared positively, He will not clear the Guilty and impenitent Person. And let me tell you, Mercy and Patience abused, will at last turn to Fury. When Mercy is despised, Justice takes the Throne. If God be Gracious, and full of Goodness, Shall I Sin against him? Shall I Sin because Grace hath bounded? No, I must say with Joseph, How can I do this thing, and Sin against God?

Vain-Hope. Friend, Repentance will Cure all at last, and that is no hard Work: And therefore you need not keep such ado, and thus villifie his Jolly Company. Is it such a hard thing to return and confess our Faults, in entertaining him? Alas, 'Tis but to beg Pardon, and cry, Lord have Mercy upon me: And God will quit the Score, and forgive us, no doubt.

Convert. Is it an easie thing for the Black-moor to change his Skin, or the Leopard his spots, or for thee to raise the Dead? You talk vainly, and understand not what Repentance is. What is more difficult, Alas! than Repen-

104. The Progress of Sin: Or,
tance? For let me tell you, It is a Change, and
calls for the Creating Power of God to work it.
We must leave Sin; yea, every Sin; nay, hate and
loath it. This Tyrant, which you plead for
must be trod down under your Feet, and
look't upon (as indeed he is) the most vile and
abominable Villain under the Heavens: And
is it an easie thing (think you) to have those
Evil Habits, he has infused into you, chang-
ed, as to love that which now you hate; and
hate that which now you love?

Nay, and it must now be set about: Now
God calls us to Repent, 'tis not for us to say to
Morrow. Are we certain, God will give us
Grace hereafter, to leave that Sin, which we
now resolve to live in? Remember, how many
have cryed out under the Power and Guilt of
Sin, and yet could find no Room for Repen-
tance. That Devil that tells you, 'Tis an ea-
sie thing to Repent to Day, will to Morrow
assure you, there is no Repentance for you
but you must be damned without Remedy.

Presumption. But still, for all this, you
may venture a little way with us: Come, go
with us to the Harlots Door, though you will
not go into her Bed. You may sit with us Drunk-
ards, and take a Sip or two, tho' you will not
be Drunk. You may handle the Golden Wedge
though you do not steal it. You may wear
Antick Garbs, and not be proud of them.
Come Boy, prithee gang along——

Convert. Stay, Sir, I am forbid to come
near the very Door of the Harlots House

and to *Abstain from all Appearance of Evil.*
I am taught to Pray, *Lead us not into Temp-
tation:* And shall I thrust my self into it?
Besides, I remember, how many have smarted by
this means. Alas my *Heart* is deceitful, and, I
dare not trust it upon the *Devils Ground.*

David said, *He had not sate with vain Per-
sons, neither would he go with Dissemblers;*
and God has given me such *Light and Grace,*
that your Company is hateful to me.

Then another spake, whose Name was *Ignorance.*

Ignor. Sir, God loves us, say what you will,
though we take the *Liberty of Youth;* for we
have many good things in *Possession,* above
what those have who follow your ways: And
if it were a dangerous thing to be led by this
traveller, sure so many Thousands would
never be so blind as to follow him; and some
of great Name, *Wisdom and Learning.*

Convert. Do you think, that God loves the
great Turk, because he hath given him such
vast *Dominions,* and lets him have all manner of
outward *Glory and Pleasure?* Those of Old, who
burned *Incense to the Queen of Heaven,* said,
when they had store of all good things and saw
Evil. *Dives* had a great Portion of *Worldly*
 blessings: But was that a Sign God loved him?
and *Lazarus* was seemingly Miserable; and
was that a Sign God hated him? Think of
these things.

Do you not see, that Men let their *Oxen*
feed in *Fat Pastures?* But 'tis to fit them for

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the Day of Slaughter. *God's Ways* are not understood by your Shallow Head : He punishes his own *Children*, whom he loves, with many *Crosses* and *Afflictions* here, on their outward Man ; and *Plagues* the *Ungodly* with *Spiritual Judgments* ; as *Hardness of Heart*, *Unbelief*, *Blindness of Mind*, and with a *seared Conscience* : And which is the worst of these, *It is better to suffer here than suffer in Hell*. And then to what you said last, *Do you not read The Way is broad, and the Gate wide, that lead to Destruction, and many go in thereat*, *Matth. 7. 13, 14.*

Vain Hope. Well, for all this, you are but a Fool to trouble your Head about such *Matters* so soon ; it may be time enough hereafter, when we are Old, and have sucked in the sweet Profits, Pleasures, and Honours of this World.

Convert. Sir, doth not God command us now in the Days of our Youth to remember Him and Promise also, that *They who seek Him Early, shall find Him*, *Prov. 8. 17.* *Thy Friend*, the greatest Madness and Folly in the World to put off God, and the great Thing of *Eternity* with *Maybe's* : We are call'd *Now* and shall we say, *to Morrow* ? This is God's Time ; And shall it not be Ours ? Shall *Tyrant Sin* have our Best, and put off God with the Dregs of our Days ? Can we think He will accept of such hereafter, when they are Old ; who resolve to serve the Devil while they are Young ? Is it not *Now*,
Tim

Time to Sow? What, will you persuade me to deferr it to that Time, when we should Reap? Will *Tradesmen*, or others, neglect their *Markets* and *Fairs*; and say, They may provide themselves with such and such *Commodities*, at any time; and yet cannot tell whether or no they may ever have the like *Advantages*, and *Opportunities*, to Store themselves with such things as they need? Sir, how many Thousand's hath this Murderer deceived by the specious Pretence and Promises of *Long Life*, and *Late Repentance*? Nay, How many Thousands hath he thrown into Hell, who now lie burning in Unquenchable Fire, by this Device? If I neglect this Time, I know not whether I may ever have another. Shall I be led away by a *Cursed Traitor*, and fly in my Sovereign's Face; with Hopes he'll Pardon me hereafter, when he hath made me no such Promise; but contrariwise, declares positively, if I do so, I shall Die, and Perish Eternally?

Fearful. You'll lose, I will assure you, your Friends Favour, as well as Ours, who have been your sweet Companions.

Convert. It's better to please God, than Man. If I lose my Earthly Friends, I shall have Heavenly Ones. God is the best Friend, Sir. Is it not better to have the Love of the Prince, than the Love of his Page? Friend, I had rather, a Thousand times, lose your Favour, than the Favour of God and Christ.

The

The Company seeing they could not prevail with him to return, abused him fearfully; calling him at their Pleasure: But one of the Youths, observing that the *Convert* had clearly worsted them, was mightily wrought upon, and he was resolv'd to leave them too: Which made *Apollyon* grind his Teeth, and foam dreadfully. But 'twas all in vain: For God open'd his Eyes and Mouth, to speak to this purpose.

Illuminatus. (For so was he called) Good Brother, How did you come to get Power over this *Cursed Peccatum*, and the *Prince of Darkness*? I am perswaded, you are that Young Man, that I have read of in a little Book, call'd *War with the Devil*.

Convert. Thou say'st right; I am the very same Person.

Illumi. Why then, I understand by that, the Course you took; and by the Help of God I will go on in the same way. I perceive, *Conscience* was a great Friend to you.

Convert. Yes, when he was rightly informed, or had his *Eyes* enlightened by God's Word, he proved useful to me: But he could do nothing to purpose, till the Spirit and Grace of God was infused into my Soul.— Then said

Illumi. I have had great Sorrow upon my Heart for my abominable *Sins*, since I have read concerning your Conversion. But I cannot believe.

Convert. You must cry to God as I did for
Faith,

Faith, and ponder well the *Promises* of God; for I am perswaded thou wilt meet with a sharp Conflict: And indeed so it fell out. For,

Apollyon set upon him most furiously: And not knowing but it may be of use to some, we will give you an Account of his Combate with him.

Apol. You have been a very great Sinner, in entertaining this Traveller, who is a Cruel enemy to God; and now there is no ground to think God will forgive you, for his *Wrath* will overtake you suddenly.

Illumi. The Storm of *God's Wrath*, (Satan) over in Christ; he declares, *He is Merciful*, and will not keep his Anger for ever, Jer. 3. 12.

Apol. But alas! you are ignorant of God and Christ, and he will take *Vengeance* on all such; doth not the Scripture say so?

Illumi. But Satan, God has promised to lead the Blind, &c. And in another place, he calls the simple Ones, and those that have no understanding, Prov. 1. 21, 22.

Apol. But your Heart is hard and obdurate, you know not the Vileness of it, there is not a filthier Creature under the *Heavens*; and therefore, you are certainly an undone man.

Illumi. But God has promised to give me a Heart of Flesh, and take away my Stony Heart; and if I loath my self for my Vileness, he hath promised to wash and cleanse me from all my Sins, Ezek. 20. 43, 36, 26. ¶

Apol.

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Apol. But you have been as wicked as y could well be, and therefore art a Damn Creature.

Illumi. Ay, Satan, I cannot deny that, yet God hath promised Mercy and Pardon such who have spoken and done as evil Things as they could ; and therefore there is hope for me, Jer. 3. 5.

Apol. But all this while you do but Complement with me : you do not think indeed there is Mercy for you in God's Heart.

Illumi. I do not Complement, though I in that : though I cannot deny, but have through thy Temptations, been so Enamoured to think so indeed. But God says, *Thoughts are not my Thoughts*, and hath said, *He will abundantly Pardon me, if I turn from my Evil ways*, Isa. 55. 6, 7, 8. therefore 'tis no matter what my Thoughts have been.

Apol. But for all this, I shall be too hard for thee, and break thy head e'er I have done.

Illumi. No, the Promise runs, *You shall not hurt him, neither will you lay your hand upon him, but bruise my heel.*

Apol. I, but you forgot your abominable Sins ; remember the fearful Lewd Life you have lived.

Illumi. Christ died for Sinners, and I have trusted in him.

Apol. But you have sinned against Light and Knowledge.

Illumi. What though I am but a Sinner, Satan notwithstanding, and Christ died for Sinners.

The Trabels of Ungodliness. III

Apol. But you cannot Believe, you are guilty of that Sin; and he hath said, *such who Believe not shall be Damned.*

Illumi. But Satan, if I cannot Believe, yet may believe; God can give me Faith, and though I am now an Unbeliever, and so the worst of Sinners, yet I am but a Sinner, and Christ died for Sinners; nay, Satan, for the chiefest of Sinners; and therefore, I will not give up my Hope yet.

Apol. Hope! You have no Ground for Hope.

Illumi. No, Satan; that is false, I am sure: Is not Christ's Death a Ground, Nay a good Ground for Hope? *Who shall condemn? It is Christ that Died, Rom. 8. 34.* On his Blood and Merits will I Rely.

Apol. What good can his Death do thee? How can he save thee, who could not save himself? I brought him to the Grave, *Y. 100*

Illumi. Thou Cursed Blasphemer! He laid down his Life freely, (none took it from him) to satisfy God's Justice, and Rose again from the Dead the Third Day; and thereby Triumphed over thee, and all the Powers of Darkness: And is not his Resurrection a good ground of Hope?

Apol. But I do accuse thee, and will plead against thee; because thou hast been so long my Servant, and an Enemy to him.

Illumi. I matter not that, thou art a vile Deceiver; The other Day thou didst endeavour to persuade me, my Sins were small, and

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and that God would Pardon them at any time : And are they now so great, and foul, that Christ's Blood cannot wash them away? What Care I, though thou do'st plead against me, since *Jesus Christ* pleads for me? Is not the *Intercession* of Christ for Transgressors, a good ground of Hope?

Apol. Thou hast no Grace, or not enough to bear you up in the day of Trial ; and therefore, thy State is very sad.

Illumi. Christ hath Grace enough ; and depend not upon the Grace that is in me, but on that Grace, which is in him : He is full of Grace, and 'tis in him, that it might be Communicated to all such as I am. And is not here a good Ground of Hope?

Apol. Thou wilt fall into Sin again, at some time or another ; and I shall devour thee.

Illumi. God has promised in his Blessed Covenant, That Sin shall not have Dominion over us, Rom. 6. 14. and, That he will put his Fear so into our Hearts, that we shall not depart from him, Jer. 32. 39. And is not his Covenant a good Ground for Hope? Nay, and he hath said, That he will bruise thee under my Feet shortly.

Moreover, He has promised, He will uphold me : And Christ hath prayed, That my Faith fail not ; and I am sure, He was heard, because, he has confirmed all his Promises by an Oath : And is not here good Ground for me to Hope, he that hath begun a Good Work in me, will perform it to the Day of Christ? Phil. 1. 6.

Apol. Thou art an *Hypocrite*.

Illumi. 'Tis the Father of Lies, that says
Is there any *Sin*, that I have not been
umbled for, and forsaken? Do not I desire
be *Holy*, as well as *Happy*? *Satan*, I fear,
or hate nothing more than *Hypocrisie*, and
therefore, am no *Hypocrite*: But if I am an
Hypocrite, I am but a *Sinner*; and *Christ* died
for *Sinners*; and all *Sins* against *Father* and
I shall be forgiven to *Men*. But I am no
Hypocrite, because all the *Faculties* of my
oul are in *Arms* against *Sin*, and against it
niversally; against the least, as well as the
reatest.

Apol. I will cause strange Evils to befall
ee.

Illumi. All things shall *Work together for*
good, if I love *God*, *Rom.* 3. 28. And
ough I lose my *Life* for *Christ's* sake, I shall
d it: When the *Storm* comes, I will fly to
im.

Apol. Thou canst not go to *God* as a *Saint*,
r thou art none.

Illumi. I will go to him then, as a *Sinner*;
r that I am, thou say'st: and there are as
any *Promises* of *Mercy* and *Pardon* made to
nners, as *Sinners*, as are made to *Saints*, as
ch.

Apol. Would I could tear thee in pieces, and
vour thee at once; thou vile *Enemy*, thou
st done, and wilt do me a great *Mischief*.
I my *Plagues* light upon thee.

Illumi. What, *Satan*, are you angry? Alas
for

for you ! 'tis not *All you would*, but *All you may*, devour : Blessed be God, you cannot prevail against me.

By this time by the Shield of Faith, he stoutly resisted *Apollyon*, that he suddenly fled and left the Young Man Master of the Field.

But this so enraged the Enemy, that he made fearful work amongst the rest of the poor Inhabitants.

Yet there was another Youth, that God graciously was pleased to work upon ; who in a little time, was filled with much Joy. But the Enemy perceiving he exceeded there in, set upon him with so much Fury, that he was puffed up with Spiritual Pride in success, that he was taken with a *Phrensie*, and for some time Distracted : Which made many vain Persons to open their Mouths against the ways of Godliness. But God, in a short time was gracious to him, and brought him into a sweet State of Peace, and Settlement of Mind, and so he continues, to the Praise of Infinite Grace.

Also, Another that lived not far off, who had been a grievous Sinner, was, by the Word and Spirit of God, brought under a Gracious Work ; but, for want of Faith, was for some time under sad Despair : And Satan got such Power over him, that one while he was persuaded he had no Grace ; another while, that he had Sinned against the Holy Ghost : And sometimes, he thought every thing he did was Sin ; insomuch, that he was afraid

Eat or Drink But except these, and a few more, all generally in *Youth shire*, were put, as it were, to the Sword. So that all the Country lay a Bleeding, or Weltring in their Blood, being fearfully Mangled by the Hands of this Merciless Monster, and Cursed Traveller, *Sin*. So that, come where you would, in City and Country, you could hear of nothing hardly, but horrid Oaths, Cursing and swearing, Whoring and Damning, as if Hell had been broke loose : Also, in most Places, and Company, where they came, those who would not run with them to the same *Excess* of Riot, were their meer *Sport* and Song ; every one striving to outdo his *Fellow* ; and so be as it were, the *Captain-General* under *A-mollyon, Prince of Darkness* : Who was not content to fight with one *Weapon* only by which he slew most, viz. by *Fleshly Lusts* and *Debauchery* ; but also introduced many abominable *Errors* and pernicious *Heresies* ; which destroyed divers others, who had escaped the gross *Pollutions* of the *World*.

*Fond Youths, be wise ! How sad it is to see
You carry'd thus away by Luxury ;
And strive to List your selves, with speed, to Fight
Under Hell's Power ? O'tis a grievous Sight !
Why will you thus subject to Sins Command ?
As if your Lease of Life were in your Hands ?
But, do you think Death will not come at all,
That you no more regard your fearful Fall ?*

Or, do you think God will defer the Day;
 That, by your Lust, you thus are led away;
 You proud Lascivious Lads that sport and spend
 Who know no Measure, that regard no End:
 For whose Luxurious Diet and Array,
 Do sell your Souls, and all you have away:
 You little think your Bodies soon shall feed
 The crawling Worms, which in the Dust do breed
 Dart down your eyes, to pierce but two yards deep
 Into the Grave, where you e'er long must sleep.
 Behold the Corps and Skulls of those young Men
 That once walk'd here, and must arise again.
 Come cast an eye you Lads and Ladies Gay,
 Upon the loathsome Filth, the Worms and Clay.
 Your eyes that are so curious to behold
 The Body deck'd in Ornaments of Gold,
 That like two Orient Crystals gave their Light,
 To look on Vanity both Day and Night:
 Cast one look down: O here's for you a Sight!
 Behold, I pray, your Ancient Teeming Mother
 For all the World do's not know such another;
 Whose Royal Burden'd, Honourable Womb,
 So many Noble Heroes doth intomb:
 Where all the Famous Heroes doth remain;
 Who Conquer'd many, but by Death were slain
 Whose glittering Swords Ambition kept from Rust
 Their Glory ended here; they're turn'd to Dust
 O ponder well! Alas! your Time is short;
 When Death will put a period to your Sport.
 But that's not all; I've worser News to tell;
 Forsake your Sins, or else you'll go to Hell.
 The Wages of Sin is Eternal Death,
 Unless you do experience a New-Birth.

C H A P. VI.

Shewing how Tyrant-Sin Travelled into the vast Country, called Sensuality; wherein is discovered, the Nature, Manners, and strange Customs of the Inhabitants; together with the Strength, Government, Trade, and other Rarities found in a great City, Situated in the same Regions: And of the Prodigious and Shameful Pranks he plaid there. As also, shewing the manner how three of the Inhabitants thereof made their escape out of the said City and Country.

THE Unweary Traveller, and Cursed Enemy, *Sin*, (having past through, and near quite overcome and laid waste, the Country of *Non-Age*, and *Youth-shire*) thought now he had sufficiently stored the Country of *Sensuality* with Inhabitants; and therefore was resolved to Travel again into those Parts, and give them a fresh Visit: But before we relate any thing concerning his Projects here, it may not be amiss, to give you a Description of the Country; with the Nature, Manners, and Customs of the Inhabitants.

First, Then you must know, that this Country is very large (it is indeed, the biggest Continent in the whole World) the Latitude, Longitude, and whole Circumference thereof is wonderful, and amazing to think upon:

upon: For in this Country lies the greater part of *Muscovy*, *Tartary*, with the vast Empire of *Mahomet*, or Kingdom of *Turkey*, *Persia*, *John's Land*, with the biggest part of *America*; and the *East* and *West-Indies*, and almost all *Europe*. Also in some Parts and Confines thereof, lies the great City *Babylon*, containing divers mighty Streets; with Spiritual *Sodom* and *Egypt*; where our Lord was Crucified. Moreover, there is also a City, which bears the same Name the Country doth: of which we shall hereafter speak more particularly.

Now as touching the Inhabitants, the like you have hardly ever heard of: For this Bloody Tyrant, *Sin*, it seems, had formerly been amongst them; and by his Devilish Art and Subtilty, had so strangely Metamorphosed the People, that they are not at all (in many respects) like Rational Creatures; for they appear to have no more Reason than the Beasts that Perish; nay, and are, for certain, so far degenerated from what once they were, for some of them (I find in *Hieronymus*) look like *Lions*, others like *Dragons*, *Dogs*, *Tygers*, *Bulls*, *Wolves*, *Swine*, *Serpents*, *Foxes*, &c. and many of them like *Asses*, and also act the parts of all these sorts of animals.

There is one thing more to be noted (which is sad, respecting the People of this vast Country) viz. They are so Mangled, and Slaughtered by *Sin*, that some have no Eyes to see (he has put them out) nor Ears to hear.

ar, what God by his Word, or Works de-
 res; nay, all their Spiritual Senses, in ma-
 of them, are quite lost; and their very
 earts and Consciences are defiled, so that
 om the Crown of their Heads, to the Soles
 their Feet, there is nothing but Wounds
 d Bruises, and putrifying Sores. More-
 er, the *Enemy* hath stript them of all Soul-
 iment and Ornaments; that in the sight
 him who hath Internal Eyes, they appear
 Naked as ever a Child did new Born: And
 t they are so Deluded, that there is not one
 twenty of them ashamed; what Cover any
 ve, is but like unto filthy Rags, or a Men-
 ous Cloath, or those Cloaths that are ta-
 n off of old *Ulcers*, or filthy *Running* and
 cking *Sores*; and yet some of them vaunt
 emselves in Pride, and spot their Faces, as
 they were peerless for Beauty.

But possibly some may enquire, what
 od the *Country* does afford; I cannot alas!
 t pity them, upon that very Account;
 t the Soil is very Barren; for the Native
 rowth, or Product of the *Country* is such,
 at it yields no Food for their Souls, but
 shes, Husks, Chaff, and Gravel-Stones, on-
 some of the *Asses* feed upon the Wind,
 d snuff up the *East-Wind*.

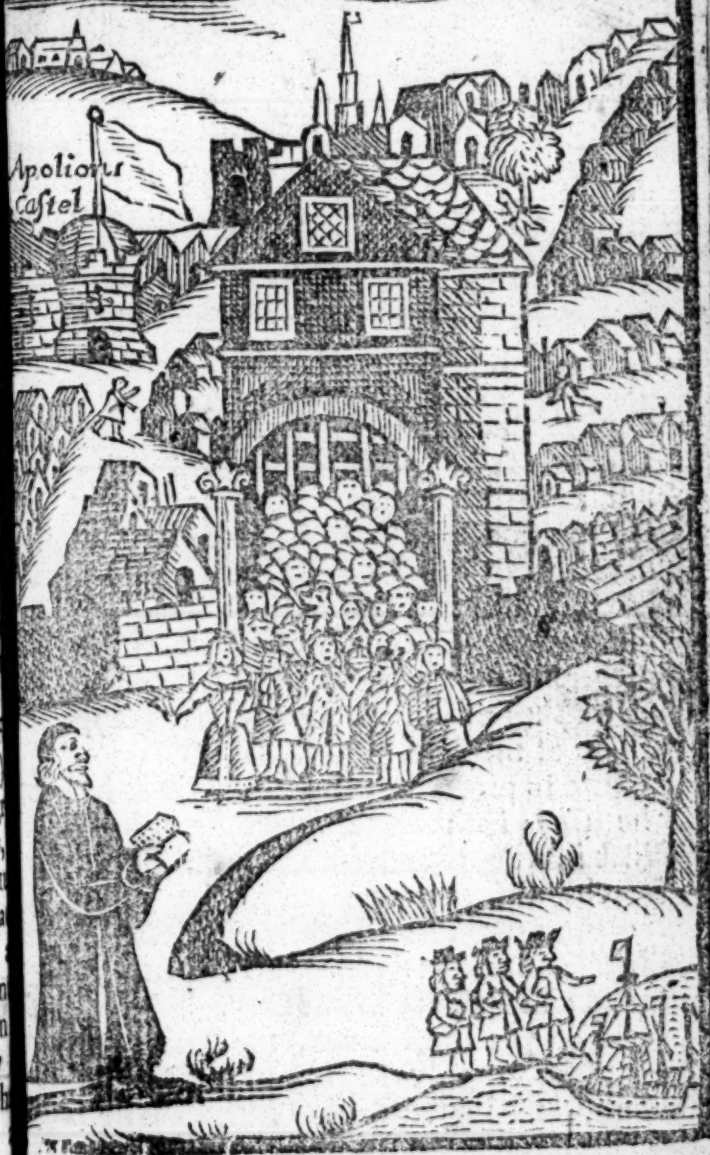
If you search *Sacred Records*, you will
 d 'tis really so: doth not the *Scriptures* say,
 e *Wicked* feed on *Ashes*, *Chaff*, and the
 ind? What far *Country* was it, that the
 odigal Son went into? And what *Citizen*
 was

The Progress of Sin: Or,
 was that, but *Satan*, whose *Swine* he fed with
 and fain would have filled his Belly with
Husks they did eat? What are all the *Pleasures*
Honours and *Riches* of the World, but as *Chaff*
 &c. compared with the *Dainties* of our
Heavenly Father's House?

Thus I have given you a brief Account
 the *Monstrous Dispositions* and *Customs* of
 People of this great *Country*; where many
 in Honour, and understand not; and there-
 fore are said to be *Like the Beasts that perish*.
 And I am sure you cannot go amongst them
 but you will find (if you have not lost your
 Reason with them) these things so. Alas! how
 like fat and pamper'd Horses do some of them
 appear, every one (as the *Prophet* says) *Neighs*
after his Neighbour's Wife.

But since I told you of the *City Sensual*
 that lies just as you enter into the *Country*;
 it is needful to speak first of the *Gate*; which
 is so exceeding wide, that Ten Thousand may
 go in together, with much ease: Yet it is
 divided into five Divisions, viz. The *Five*
Senses; and the way to it seems (to *Fools*)
 to be strew'd with *Roses*: And before the *Gate*
 is all manner of *Fleshly Allurements*, to
 entice *Travellers*; for there stands a multitude
 of Fair Ladies; some with Spotted Faces,
 Naked Breasts and Shoulders, Rowling
 Wanton Eyes: so that the Simple cannot
 but be taken with the Sight. And then
 please another of the *Five Senses*, they are
 very Gentle, and as willing to come to him

The vast City of Sensuality ~



and be play'd with, as ever was *Joseph's Mistress*.

Also there stands continually at the Gate the *Waits* of the City, with all sorts of Rare, and Flesh-ravishing Musick; that makes such a Melodious Sound, that the Ear is engaged presently.

And then for the Sense of *Smelling*; there are the rare Perfumes of the *East*, *Myrrour*, *Albes*, and *Frankincense*.

For *Tasting*; you have a Company of good Fellows standing with Bottles of the best Spiced Wine, Brandy, and Tankards of Ale and Beer in their Hands, saying, *Here is your rare Bub; come, let us Drink, Carouse and Merry*. You may have also, for your Money, the most delicious Food that the World affords: A Breakfast of the best sort is dealt but according to your Purse or Pocket, and Gluttonous Appetites, you may be accommodated. provided you will eat and drink in Excess: For otherwise, there is no Entrance for you at this Gate (from whence you may gather, the Inhabitants have not lost the Senses of the Body, though they have the spiritual Senses of the Soul.)

But to proceed: The Gate that lets into the City hath three Steps ascending: The First is, the Conception of Lust; The Second is, the Sweet and Flesh-pleasing Contemnation thereof: The Third is, Free Consent, and yielding thereto: Which no sooner you give upon, but you are in the City.

Also, you must know, the Strength of this Place is very great: It hath three exceeding High, and Impregnable Walls: The first

Blind

Blindness of Mind; the second is *Presumption*; The third *Unbelief*.

Under the Wall lies a wonderful deep, and dangerous Ditch, or Moat; which if any of the Inhabitants, who by striving to get out of the City chance to fall into, 'tis a Thousand to One, if they ever get out again.

The Watch that keeps the Gate is *Sin*, with divers infernal Spirits, all well Armed: insomuch that without Infinite Power there is no escaping.

At the farther end of the City is a Gate also, as wide as the other; which stands always open: the Porter's Name is *Death*.

Moreover behind that Gate, is an exceeding deep Lake, that sends forth nothing but a black Sulphurous Smoak of Fire and Brimstone: And all that Dye in this City *Sensuality*; go out at that Gate, and so fall into the Lake which burns morce Fierce than *Mount Etna*, or *Strombolo*.

In the Heart of the Town, is a strong and wonderful Castle where *Apollyon* keeps his Court, which is called *Hardness of Heart*.

And one great thing Tyrant *Sin* is employed about, is, to bring all the Inhabitants one after another gradually, as they enter the City, to this Castle.

He that is *Keeper* of the Castle, is one *Obdurate*, a very impudent and grim Fellow.

The Walk or Path to the Castle, is pleasant enough; but at the entrance of the Gate, four Steps very fair to set your Feet upon: the first is called *Extenuation of Sin*; to

make great *Sins* small, and little *Sins* to seem none at all. The second, to make excuses about it, viz, I was drawn in, *My Heart is good*, &c.

The third Step is called, *Delight in Sin* and from hence 'tis defended, and pleaded for by such who get up thus high.

The fourth and last Step is, final *Impenitency* then you are in the Castle, and are made Free Citizens, having a Right to all the Privileges and Immunities, Trade and Traffick thereof.

On one side of the City, towards a Tower called *Religion*, is a little Gate so strait that but a very few can get through: 'Tis called *Regeneration*; and he that opens it hardly One in a Thousand who dwells in the City, knows; whose Name is *Faith* of the operation of God.

Moreover, You must know, that in this City, *Sin* keeps every Day a great *Market* where he exposeth to Sale, divers very Rich Commodities on easie Terms.

For First, Here you may buy *Modesty* of some, which is a choice thing for a *Toy* of two: The same *Commodity* you may have of others for a rare *Antick Fashion*, which like Shop-windows make a Shew of a *Rich Jewel* to be had upon reasonable Rates within

2. Say what you will, *Chastity* is sold at this *Market*, very cheap.

3. There is to be sold those Excellent Pearls of *Temperance*

How many, says w
thy Downham,
openly profess their i
ward Uncleanness,
laying open to the co
mon view their Nake

and Sobriety, for the value of one Quart of good Canary, or rather than fail, for a dozen of Beer, or Ale, or for a Pint of Brandy; and the Person so well contented, that he matters not, though he spew and wallow in his Filth like a Drunken Swine, to confirm the Bargain.

4. Here is also to be sold a Thing called Truth, or Honest Dealing, or the gain of a Penny, if not a Farthing: Such is their love of Money.

Those sought after; those Colours so Fantastick, so shameless; those extravagant Patches so abominable, unless it be to cut the throat of Chastity? says another.

5. And a good Conscience, if there is any such Commodity in the whole Town, is to be sold at the very same price. The love of Money is the Root of all Evil.

6. Peace and inward Tranquility of Mind as easie terms, if it be possible to find it amongst them.

7. Which is more than all the rest, God, Christ, and all the Blessings purchased by (the price of) his most precious Blood, with all the inconceivable Privileges of the Gospel, are not esteemed by most of the Inhabitants of

Breasts, as tho' it were a Bill affixed to the Door-Posts, to signifie to the Passers by, that within that Place Dwells an unclean Heart; and that whosoever will, may buy Honesty and Chastity at an easie rate.

Whores, says another, use to discover their Filthiness much in their Breasts; either in the Nakedness of them, or in those Ornaments they hang there. To what purpose are those Garments so pompous; those stuffs so costly; those Guizes

so sought after; those Colours so Fantastick, so shameless; those extravagant Patches so abominable, unless it be to cut the throat of Chastity? says another.

5. And a good Conscience, if there is any such Commodity in the whole Town, is to be sold at the very same price. The love of Money is the Root of all Evil.

6. Peace and inward Tranquility of Mind as easie terms, if it be possible to find it amongst them.

7. Which is more than all the rest, God, Christ, and all the Blessings purchased by (the price of) his most precious Blood, with all the inconceivable Privileges of the Gospel, are not esteemed by most of the Inhabitants of

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the City Sensuality, worth one Lust; and therefore let them but *Drink, Damn, Swear, and Whore, &c.* and let who will take all such things, with Heaven it self, &c.

But to proceed, in this City Sin also keeps a School: (You must needs think the People are Educated with a Vengeance, who have such a Tutor) but pray be pleased to hear what rare Arts they are which he instructs them in.

1. He teaches all that are willing to learn of him, that deep Art of *Witchcraft*, and *Conjuration*, but that is upon dear Terms.

1. He teaches the Art of *Swearing*, with all its Attendants.

3. The Art of *Drunkenness* and *Gluttony*; viz. how to drink *Wine* and *strong Liquors* abundantly; and to dress *Meat*, on purpose to provoke and make provision for the *Flesh*.

4. The Art of *Ambition*, or *Sinful Grandeur*.

5. The Art of *Covetousness*, a great Mystery: for (if well learned) thou mayst be as greedy a *Curmudgeon* as any lives, and yet go for a liberal Person.

6. Here is taught also the curious Art of *Bravery*, viz. all the newest, neatest, and most rare Fashions, that can be had for Love or Money; but chiefly those which tend to stir up to *Wantonness*, *Lust*, and *Lascivious Embraces*; some of which you have heard already; but not only for the Body, but for your Houses, and all things else.

7. The Delicate Art of *Painting*, or *Beautifying the Skin, Face,*

S. Cyprian saith, The Devil first taught the Art of Painting

Hand

lands, and Hair, &c. the Colouring the eye-brows, clapping on false and lying Blush on the Cheeks; and to change the very natural Colour of the Hair; and to Adulterate the True and Naked complexion of the whole Head and Face. Face &c and Jerome, as I find him quoted, was of the same mind. What, saith he, makes the White and Red Varnish, and Paint for the Face---whercof one sets a false Die and lying Tincture on the Cheeks, and Lips, the other an Hypocritical Fairness on the Neck and Breasts; and all this is to enflame Young, Wanton affections; to blow up the sparks of Lust, and to show what a Whorish and Impudent Heart dwells within those daubed Walls? How can such an one weep for Sins, when the Tears would wash away the Colours, and so discover the Cheat?--- The Painting the Face (saith he) is the Deforming God's Image and Workmanship; and is most Damnable.

8. The Mysterious Art of Perfuming, not only the Hair, but the Skin, Cloaths, Bedding, Linen, and Woollen, &c. on purpose to stir up Lust, and so keep up the Trade of the City.

9. The Art of Whoring; and the Truth is, as being a great part of the City-Trade, the Whorishollyon, it seems, takes great care to instruct these sort of Dealers, that they might be better Proficients, if possible, than many others: so he directs to stand with Impudent Faces at their Doors, in the Twilight, bravely Garbed in Silk Gowns, &c. and though it is known what they are, yet they are here but unthought of: The Tradesmen in other Cities at Night shut up their Shops; but these then

open theirs; when other Persons. Trade over, the *Strumpets* Trade begins: She is set on Work, and maintained perhaps, by those that undo the other. Give thanks, O wide Mouth'd Hell; Laugh *Lucifer* at this; and Dance for Joy, all ye *Devils*.

But this sort, likely, take up their Dwelling in the out-Parts; but there are others who are taught to Trade more secretly; and for fear, lest some People, who like not the Vice, should have them in Derision; *Apollyon* to prevent their being discovered, teaches them to manage their *Works of Darknes* subtilly after this manner.

If *Gallants* haunt the House where she then she is taught to say, she is a Captain's Wife, or such like, that is gone into the Wars in another Country; and they come with Letters from her Husband; and if Merchants resort to her, then to hoise up the Sails, *i. e.* She is Wife to a Master of a Ship and they bring News that her Husband is in at the Straits; or Venice, or Constantinople, or at Alexandria, or Scanderoon, &c. Shopkeepers come to her, why, then she has bought some Goods newly of them, and they come for their Money; but if the Stream runs low, that none but *Apron-Lads* and Journey-Men launch forth, then she keeps a Politick Seamstresses Shop; and she sells and Starches their Linen: And a multitude of such Devices 'tis reported they have.

10. Here is taught also the Art of Cheating, Picking and Stealing.

11. The Craft of *Lying, Dissembling, and Equivocating.*

12. To omit many more; as, the Art of *Scoffing, Reproaching, and Villifying Vertue*; Here is taught the mysterious Art of *Atheism*. And if you please to read that most excellent Book, writ by Sir Charles Woolsey, well worthy of perusing, you may see what a kind of *Catechism* the *Atheists* teach.

13. Here is also taught the *Black and Hellish Art of Incest, Sodomy, Buggery*; and all manner of *Beastly and Unnatural Lusts*.

14. The Art of *Sports*; or all manner of *unlawful Games*.

15. The Art of *Mirth, Musick*, and all kind of *Flesh-ravishing Melodies*, with filthy *Songs*, and abominable *Romances*, taught by ingenious Lads of *Peccatum's* own Tutoring.

That so he might their precious Time abuse,
He doth assist and guide the wanton Muse:
Which doth each day bring forth *Romances vain*,
The *Poyson'd Froth* of their *Infected Brain*,
Which only tend to nourish *Rampant Vice*;
And to *Prophaneness* easie Youth entice.

First, Their Statutes are very easie to the flesh, being wholly under the Law of *Sin, looseness, and Sensuality*, and how should it be otherwise, when *Sin* bears the only Rule and Sway; for 'tis he that Reigns in their mortal Bodies, whom they obey in every *Motion and Lust* whatsoever.

The Chief Judge that Hears and Determines all Cases of Doubt and Controversie,

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that may arise, is *Depraved Judgment*; the other Magistrates are, *Wilfull Will*, *Deceitfull Memory*, and *Carnal Affections*; the Recorder is, *Mis-led*, *Blind*, and *Evil-Conscience*.

As touching the Privileges of the City *Sensuality*, they are very many; though I shall mention but two or three.

1. The Inhabitants have free Liberty to Trade in any Merchandize the City affords, and learn all the Arts thereof, if they please.

2. To break the *Sabbath-Day*, and play at what *Sports* or *Games* they like best; or Carouse it at *Taverns*, *Ale-Houses*, or *Bawdy Houses*, &c.

3. To violate all the good Laws of God *Nature*, and *Nations*.

4. To bring up their Children in the same *Craft*.

5. To Reproach and Villifie all that are *Godly* or *Civilly Honest*, &c.

Lastly, To enter in at the wide Gate (when ever they Dye) and go into the Lake that burns with Fire and Brimstone, it being always open for them; but you must know 'tis he that built this City, and is the chief Governor thereof, who Grants all these Privileges; and that is the Devil.

Now, as every City hath (likely) a Stock of Treasure belonging to it, so hath this also, viz.

1. A Stock of *Infamy*, that can never be exhausted.

2. A Stock of *Filth* and *horrid Pollution*.

3. A Stock of *Guilt*, more than they can stand under.

4. Th

4. The *Treasure* of a *Rotten, Diseased, and Loathsome Carcase*.

5. A *Stock* of all the *Threats, Plagues, and fearful Curses and Comminations*, that are contained in the *Old and New Testament*.

Lastly, A whole heap of *Wrath treasured up against the Day of Wrath, and Revelation of the Righteous Judgments of God, &c.*

There is yet one think more, that I shall note, as touching the Inhabitants of this City, viz. They are all Soldiers, being Trained up from their Childhood, in all Arts of War, to fight under the *Banner of the Prince of Darkness*, against the Great God of Heaven and Earth, *Jesus Christ*, and the *Holy Ghost*; whose Motions they are taught continually to Resist also, against the *Light of Nature*. And Lastly, against all *Good Counsel, Reproofs or Exhortations*, that any in love to their Souls, do at any time give them.

Yet nevertheless, a poor Reader adventured to come to the Gate of the City to say Prayers, and give them good Instructions; and as it appeared, a great number seemed to attend upon what he said; but some good Fellows (who were Students in the Art of *Drunkenness*) observing his Nose, when he had done, enticed him into the City, and got him to a *Tavern*, and made him *Beastly Drunk*, which one of the *Sensual Ladies* observing, allured him by her bewitching *Stratagems* to commit Folly with her; and I do not hear he has deserted the City ever since.

But at last, one *Theologue*, a Godly Divine,

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was sent by his Blessed Master *Jesus Christ* to the City Gate to Preach the Gospel to them, *Who cried without, and uttered his Voice in the Streets, in the chief Place of Concourse, in the opening of the Gates, &c.* How long ye simple Ones, will ye love Simplicity ; and Scorners delight in Scorning, and Fools hate Knowledge ? Turn ye at my Reproof, Prov. 1. 20, 21, 22, 23, &c. Unto you O Men I call, &c. Oh ! Therefore leave your Folly, and forsake your evil Ways ; for that God whom you every day provoke, is like to a Consuming Fire, and his Wrath is kindled against you ; therefore, if you do not acquit this Place, and fly to the City of Refuge, even now whilst it is called to Day, he will bring his Plagues and fearful Judgments upon you.

But if any one of you bless himself in his Heart, saying, I shall have Peace, though I walk in the Imagination of my own Heart ; to add Drunkenness to Thirst : The Lord will not spare him ; but then the Anger of Jehovah, and his Jealousie shall smook against that Man ; and all the Curses that are written in this Book, shall lie upon him : And the Lord will blot out his Name from under Heaven.

Oh ! You Monsters of Wickedness ! will you dare the Almighty ? Can you prevail against the Bosses of his Buckler ? Are you a Match for him ? Can you stand before his Indignation ? I am come to call you out of this Hellish City ; i. e. to leave your Sensual and Beastly Lives, and accept of Pardon through

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The Trabels of Ungodliness. 133

Jesus Christ. Oh ! Is there none that will lay down their Arms, and close in with the Tenders of *Grace* ? For though you are thus wicked, and have done as many *Evil things as you could*, Jer. 3 5. yet there is Mercy for you if ye Repent, and Believe in *Jesus Christ*.

Look about you, for the *Lord's* sake ! Fire ! Fire ! Behold the City is on Fire at one end ; also Besieged by the Wrath of *God* : You are all undone Men and Women, if you do not speedily flie out, save your *Lives*. You must Turn, or Die. How doth my Soul tremble to behold what is coming upon you ? For a *Fire* is kindled (saith *God*) in my *Anger* ; which shall burn unto the lowest *Hell* ; and shall consume the *Earth*, with her *Increase* ; and set on Fire the *Foundations of the Mountains*, Deut. 32. 22. And he spake to the same purpose, with great Zeal, Courage and Compassion ; Tears standing in his Eyes, beholding their woful Condition. But most of them did but laugh at him ; and many abus'd him with shameful Speeches : Yet some few were wrought upon, and Two or Three, more-especially, drew near to him, bewailing their perishing State : But withal told him, the City was so strong they knew not which way to escape ?

Now, when the rest were gone, he told them, there was a little Gate, called *Regeneration* ; which if they could but find, they might get out : But they said, it was like, that Gate was lock'd. Well (said he) though it be, yet there is a Key which will open it, and that is Prayer.

Then

Then they, with many Tears, and bitter Sobs, cry'd to the *Lord*: and at last, they found the *Gate*. But it was a great while, before they could find the *Porter*; who is appointed to open the *Gate*; whose Name is *Faith in Christ*: But yet their Eyes being enlightened by the *Spirit of Grace*, they got through the First Wall, which you heard is *Blindness of Men*: Then they came to the Second Wall, call'd *Presumption*; and looking about them, they saw divers other poor People just at their Heels, thinking to get away also: But when they beheld this Wall, they all stood still; For between these Two Gates, lies a large *Green Field*; (These *Green Fields* are the *Pleasures* and *Honours* of the *World*) and those People were resolved to abide there; concluding now, they were safe enough; resting wholly upon the *Mercy of God*; and so were kept in the *City*, under some common *Illuminations* of the *Spirit*, which is the Ruine of many Thousands. For when their *Consciences* are awakened, and they begin to be sensible in some measure, of the woful State of *Fallen Man*; yet hearing of the infinite Grace and Mercy of *God in Christ*, they go no farther, but remain in their *Sins*, and never strive after the *Gate of Regeneration*; and yet hope to be saved. But those Three poor Souls (before-mentioned) were under a more special and thorough Work: For they call'd to mind how *Theologue* had open'd to them the Nature of *God's Justice*, as well as his *Mercy*; and

that He would, in no wise, clear the Guilty ; (and that they must therefore believe in Christ and utterly forsake Sin ; and *be Born again, or else could not see the Kingdom of God.*) Therefore, they durst not presume, upon *God's Mercy*, whilst they remain'd in their *Sins* ; nor trust to *Latter Repentance*, (which seldom proves true.)

Then they came along, with the *Porter*, to the Third and Last Wall, call'd *Unbelief* ; which they no sooner beheld, but their hearts fail'd them : Wherefore they here stood still, and knew not what to do, fearing *Apollyon* would come out against them, and swallow them up quick (for his Eye was fix'd upon them all the while.) And now he bestirr'd himself to the purpose ; and indeed, threatned them that if they endeavour'd to go further, he would throw them over that Wall into the *Moat* ; out of which few ever escaped with their Lives.

Upon this they trembled : Yet looking back, they saw several Persons were coming up to them ; having also got over the Wall of *Presumption* : But lo ! on a sudden, they perceiv'd *Apollyon* coming out upon those poor *Creatures*, and threw One or Two of them into the *Ditch*, or *Moat* of *Despair* ; and Others he forc'd to retreat back again : But these Three *Worthies* having heard of the Virtue of *Christ's Blood*, and the Nature of *Gospel Promises*, took fresh Courage : So that the Gate that leads through this *Wall*, was open also. Yet they had not power to venture through

through : for one of them, more particularly, calling to mind his notorious, evil and debauch'd *Life*, he having liv'd a long time in the *City Sensuality*, perceiv'd the deep and dangerous *Moat*, (through the *Gate*) which, he concluded, he should fall into, and be undone for ever. But the other Two encourag'd and strengthen'd him as much as they could. But, alas! all would not do : And, indeed they themselves, were full of fears and doubtings. But it was not long before a most sweet and lovely *Lady*, with her several *Daughters*, (whom they had met with some time before, and receiv'd Help from) appear'd to them, whose Name was *Grace* ; who bid them not fear : *For* (saith she) *here is my Eldest Daughter, Faith ; if you can prevail with her, she will soon help you all through the Gate of Unbelief, and over the Moat of Despair too. And indeed, none else can do it.*

But *Apollyon* understanding this, immediately most furiously assaulted them ; yet *Faith* by turning her Shield against him, made him quickly fly away, and at last they were resolved to throw themselves upon the *Mercy of God*, through the *Blood of Jesus Christ* and adventure over : *And if* (saith One to the other) *we perish, we perish ; there is nothing but Death, if we go back, or remain here.*

And thus they encouraged one another and ventur'd in.

And *Faith*, that most noble Off-spring of God, through the holy Spirit, kept them from sinking ; so that they all Three escap'd

And just as they got over the *Moat*, they espy'd a clear and lovely Fountain set wide open; *Zech. 14. 1* and *Faith* help'd them to wash, and bathe themselves therein: for they saw they were exceedingly Polluted.

After this, they hasted away, as fast as they could go, towards a little Town call'd *Religion*, (which lies in the direct way to *New-Jerusalem*) But Oh! with what Difficulty did they pass along the *Country*? For the Enemy pursu'd them close; so that the first Day they escap'd the *Moat*, they were forc'd to mount a mighty *Hill*, call'd *Opposition*. And here they were stop'd not only by *Sin* and *Hellish Temptations*; but the *Country People* also, were stirred up by the *Enemy* to turn them back, or hinder them in their Flight. Yet they got up the *Mountain*; and the next Day, they fell down into a Deep *Valley* call'd *Self-Denial*: So Difficult a Passage it is, that but few are able to pass along: And yet there is no other way to *New-Jerusalem*. And presently upon this, they came to a certain *Stile*, (which they perceiv'd would also put them hard to't, to get over) it being call'd, the *Stile of Carnal Reason*. Yet they not consulting with *Flesh* and *Blood*, made little of it.

But, Alas! They were not gone much further, before they came into an *Howling Wilderness*; and here they seem'd for a while to be at a stand; there being so many *Turnings*, and *By-ways*: And the *Enemy*, to amuse them, rais'd up several subtil *Impostors*,
to

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to put them out of the *Right path*; one crying, *This is the Way*; and Another. *That*. Besides, they were assur'd; the *Wilderness*, had many deep and dangerous *Pits* in it; and 'twas also very dark and dolesome: so that if they had not met, some time before, with an *Able* and sure *Guide*, doubtless they had perish'd in this Place. But *Truth* was their only *Conductor*; whose *Counsel* always (as 'tis contained in the *Holy Bible*) they resolved to take. So that they missed not their Way. But it seems, Two, or Three Days after, they met with many *Lions*, and other *Evil Beasts*; yet they past securely along, they have no Power to hurt them; tho' (poor Souls!) they were possess'd with great Fear: But *Faith* vanquish'd their Doubts, and desponding Thoughts.

But yet, the worst was not over: For, lo! on a sudden, they were beset with *Thieves*; who threatned to knock them on the Head, but were restrained. Yet they Robb'd them of their Cloaths, and part of their Money. But they, calling to mind how wonderfully *God* had delivered them from *Sin* and *Satan*, mattered none of all these things: For now, to their inconceivable Joy and Comfort they came into the *Sweet and pleasant way of the New-Covenant*. And at last, getting up upon the Top of an high *Rock*, called the *Rock of Ages*, they were safe enough; where they had a full View (when they look'd downwards) of the miserable *Country Sensuality*, from whence they came; and when they look'd up-

wards,

wards, they saw (to the Ravishing of their Hearts) the Glory of that *Heavenly Country* they were going to, and where they will arrive in due time.

But here, at present, we must leave them; and pursue our *History* of the *Travels* of *Bloody Peccatum*.

CH A P. VII.

Shewing how Tyrant Sin came, in his Travels, into the great Country of Commerce; where formerly stood a Famous Town called Morality: And what fearful Work he made There.

SIN, that cruel Enemy, and Destroyer of Souls, having thus enlarged his Territories, and settled all things in the Great City *Sensuality*, and set Part of his Retinue and Attendance with many *Infernal Spirits*, to watch Night and Day, to keep all in *Carnal Security* there; was resolved (in Company with *Apolon*) to Travel further: And, in a short time, he came into the *Country of Commerce*; where stood, in former Times, that *Famous* and *Honest Town*, call'd *Morality*: Which he took up a Resolution to ruine, and lay flat to the Ground; or otherwise, by secret Policy, undo, or utterly beguile, or deceive, all the *Inhabitants*. Now, this *Town* (as I said) hath formerly been in great Esteem, being a Place of good Trade; and many honest and well meaning People dwelt in it: But this cursed Traveller, it appears, had been in it of latter Times, before now; and by his subtilty, had made it a poor and despis'd Village; and very

very thin also of *Inhabitants*: Yet was not satisfy'd, but designs to raze it, if possible to the very Foundation thereof.

But since he is got into the *Country*, and hath also entred the *Town*; let us observe his present Enterprize.

First, He meets with one Person that is very Rich, and him he entices to augment his Substance, to grind the Face of the *Poor*, by forcing them to sell their Commodities under the *Markets*; (he understanding their Necessities

And then he stirr'd up another, not to lend *Money* to any, though in never such Distress without *Extortion*, or unconscionable *Interest*. Nay, and will have a *Pawn* too, or else not a *Penny* to be had.

Moreover, Some he enticeth to *Monopolize* or ingross *Commodities* so into their own Hands, that none might sell of that sort, to gain any thing by them, but themselves.

Divers Others, who, for a while, seem'd sober Persons and might have liv'd still in the *Town of Morality*, in good Credit; he allur'd to *Lusts* and *Wantonness*: By which means he sent them to dwell in the *City Sensuality*.

Likewise many that were *Poor*, he Teacheth to break their *Word*, and *Promises*, and, at last their *Bonds* and *Covenants*; nay, and *Oaths* too: and never left them, untill he by the Aid of the *Devil*, had made *Thieves* of them, & sent them to stand upon the High-way

Also, some he caus'd, in several Kingdoms to deal unrighteously, and subvert *Law* and *Justice*, by which means sad Havock is made

in the Country of Commerce and Town of Morality, throughout the World : which caus'd the Prophet to cry out of Old :

For our transgressions are multiplied before Thee, and our Sins testify against us : For our Transgressions are with us ; and as for our Iniquities, we know them.

In Transgressing, and lying, against the Lord, and departing away from our God ; speaking Oppression and Revolt ; conceiving, and uttering, from the Heart, Words of falsehood.

And Judgment is turned away backward ; and Justice standeth afar off : For Truth is fallen in the Streets, and Equity cannot enter.

Yea, Truth faileth ; and he that departeth from Evil, maketh himself a Prey. And the Lord saw it, and it displeas'd Him, that there was no Judgment.

Many he provoked to borrow Money, and give high, when they know, in their Consciences, they are not able to pay it : And after they have run into many Mens Debts, they make a Break of it ; when they have not Five Shillings in the Pound, perhaps to offer their Creditors.

Some others he causes, when far in Debt, to confess Judgments ; on purpose to cheat their Neighbours.

And, that which is the worst of all, he hath entic'd many of latter Times, to shut their Shops ; to make People think they were undone by the badness of the Times, and Trade : and so were forc'd to call their Creditors together, being willing, forsooth, to

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to pay as far as they have, and that not above
Eight or Ten Shillings in the Pound : When, in
truth, at the same time, they were worth some
Hundreds. Alas! the whole Design was but to
cheat others, that they might enrich themselves

But, by this Device, many honest People
have been undone ; and by such too, whom
they little suspected, would ever have been
led by the Devil, to become the worst of
Thieves and Robbers : For they out-do those
who stand on the High-Way ; for these rob
more secretly, and insensibly, rob and undo
the People they Trade with. The common
Thief Men provide for ; being aware of him
they know the better how to secure themselves

Now, these are some of those Projects
plays in these Parts ; whereby the Country
Commerce is strangely spoiled, there being
hardly an Honest-Man in it : For now a days
no Man knows who to trust nor Trade with

But, should I open all the Ways, Tricks
and Inventions of *Sin* and *Satan*, by which
the Town of *Morality* is invaded, and like
utterly to be spoiled ; it would fill a great
Volume : The Truth is, 'tis sadly battered
down ; and the Streets are thin of People,
in a Plague-Time. Old Father *Honesty*, and
Goodman *Just-Dealing*, are both Dead :
that if you ask for either of that Name,
Body knows how to direct you. *Commodities*
are prais'd by the Seller, when he knows they
are naught ; and disprais'd by the Buyer
when he sees they are good. Unlawful
is took ; and yet crys the Shop-keeper, I

bove not afford it cheaper. And another he cries,
en, in may, and swears too, may be) *He will not*
some hate a Farthing: And yet perhaps, rather
ut to than lose his *Customer*, he takes many Pence, if
elves not Shillings, less: And all the time they
eople perceive not the Traveller, nor Satan neither,
hom standing at their Elbow, prompting them
been us to do; and laughing to see what a num-
st of ber of true Slaves and Vassals he has got in
tho his Country: for every one seeks to sup-
thel plant his Brother.

unde I might further proceed, and shew how
nmo in corrupts and preys upon most Tradesmen
him and others, in City and Country; and what
selve subtil ways he hath found out to cover all
ts S their Cheats: But that my *Bookseller* hath
try o mited my number of Sheets; Otherwise, I
bein ad furnish'd my self with the Knowledge of
adays uch things, that might be very acceptable to
with any; though possible, offensive to some,
Trick who would not have their Hellish Contrivan-
whic es, in their Trades, detected. But however,
d like shall, at present, forbear.

gre Moreover this hellish Traveller hath got
batter nother way to ruine such that dwell in the
ple, country of *Morality*, viz. by making them
ty, an ink when they dwell here, they dwell in the
ead: Sown call'd *Religion*; nay, they call it *Christi-*
ne, nity, and contemn all *revealed* or *Supernatural*
modit religion, or any Point of Faith that lies above
ws the reason: So that the Gospel and Doctrine of
Buy Christ crucified, and *Imputed Righteousness*, is
ul pro vided, and accounted foolishness, by those de-
I caded Mortals, who wholly build their hopes
of

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of Heaven upon the discharge of the Duties
of *natural Religion* ; some of these are called
Deists, and others of them Quakers : both
these are of one Opinion, and basely wrong
and miscall *Morality*, and make a Christ of it.

Now *Sin* having done his worst in this
Place, and almost quite ruin'd the Inhabitants,
and left few of the Ancient Houses standing
(and them so defac'd too, that now it may
rather be call'd *Immorality*, than by the
Name it was formerly known by) Travell'd
farther.

C H A P. VIII.

*Shewing how Sin, alias Ungodliness, came in
to the Great City Babylon ; and of the Mys-
terious Exploits and Mischievous Work
made there.*

THE Tyrannical Traveller, *Sin*, alias
Ungodliness, came at last to Visit an
Ancient City, which above Twelve hundred
years ago he had Erected, after a new and
mysterious Fashion, in the Confines of this
vast Country *Sensuality*, and tis called *Great
Babylon*.

Indeed it was high time for him to halt
to this City, it being the only Place of Se-
curity for him ; for here he may have a Pa-
don (they say) on easie Terms, for all the
Villany that he has done.

But before I proceed to speak of the Trade
Customs, and Privileges of this Great City,
it may not be amiss to speak a little concern-
ing the Situation of the Place, &c.

Know then, That the Palace, or chief Seat of the King of *Babylon*, is built upon seven Hills; where also hath been seven sorts of Governments.

Also, by another Mark the City is distinguished from all other Cities in the World, viz. 'Tis said to *Reign over the Kings of the Earth*.

'Tis also called, *The Mother City*, or *Mother-Church*; for you must know, 'tis a Spiritual City.

Moreover, 'tis adorned with all manner of outward Pomp and Glory; so that there is not the like splendid Mystical City in the World; and yet it is the City of *Confusion*; (as the Name of it signifies :) And also called, *Great City*.

'Tis in this City, that *the Blood of the Saints and Martyrs of Jesus* is found, (which was in former and latter times) shed in great abundance; so that in every Street thereof, the blood hath run down like a great Stream.

As to its Foundation; it is (as they say) built upon *St. Peter*, not upon *Christ*; and *St. Paul* saith, *Another Foundation can no man lay than that which is laid, which is Jesus Christ*, 1 Cor. 3. 11.

But is this City *Babylon* indeed Built upon *Peter*? Upon his Person it cannot; that is Ridiculous to suppose: Upon his Doctrine, Confession of *Christ*, and Holy Example it is not; for it must be upon his Defection: You know he denied his Master. Oh! there the Foundation was laid; For the Truth is, *A-*

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Apollyon and *Sin* raised this strange and mysterious Structure in the Ruines of the outward Court of the Holy City, and Built it upon *Apostacy, Heresie, Blasphemy, Usurpation, Judaism, Paganism, Imperious Decrees, Decretals, Canons, Ceremonies, Traditions, Superstitions, and Unwritten Verities, or rather Very Lies.*

Moreover the Walls of this City are strong which are these following, viz. 1. Ignorance. 2. Atheism. 3. Sensual Pleasures, Honours, Riches. 4. Pardons, Absolutions, Indulgences, Inquisition. 5. Blood, Massacres, Persecutions, Cruelties, Fire and Sword, &c. 6. Civil, Ecclesiastical and Universal Power, or pretended Supremacy over Emperors, Kings, Princes, Popes, Churches, and all Nations and People of the Earth. 7. Infallibility.

'Tis needful also for you to know, That *Peccatum* hath much work to do in this Place for as he (by subtle and mysterious Works and Aid he had from *Apollyon*) did first Erect it ; so doth he still Uphold, Strengthen, and Repair it : for it hath in these latter times gone somewhat to Decay, by means of the great Wars that have been made against it, the *Lamb* and his Followers.

Now, that which *Sin* by Craft and Subtilty hath done to raise its Fame, and enlarge its Borders, was, partly the great Miracles (as he said) he wrought in the midst of it to deceive the Poor, Ignorant and Blind Inhabitants which indeed were the strangest that were heard of in the World.

But that which spoils all, is the *Epithete* the Holy Apostle gives them, viz. by calling them *Lying Signs* and *Wonders*; what kind of Miracles they are, you have them Recorded in divers Treatises; to which we shall refer you.

But this is not all his Business in this place: for he is employed by *Apollyon*, to teach and instruct the People in many strange Articles of Faith, that so he may appear a compleat *Mystery of Iniquity*: Some of which here follow.

1. That the Inhabitants may Swear, Lie, nay, and forswear themselves (if it be to promote the good of *Holy Church*) and yet be *True Men*.

2. They may contrive Rebellions, Murthers and Treasons, and yet be as *Innocent as the Child unborn*.

3. They may be filled with, and make a Trade of *Excess* and *Drunkenness*, and yet be the Patterns of *Sobriety* and *Temperance*.

4. To commit gross *Idolatry*, and yet be the *True Worshippers* of God.

5. To commit *Fornication* and *Adultery*, and yet be spotless, and pure in Heart, and good *Catholicks*.

6. He teaches the King of *Babylon* to Elevate himself to the highest Pinacle of Pride, even above *Emperors*, *Kings* and *Princes*; nay, above *Jesus Christ*, and *God the Father*; and yet to be so Humble, Meek, and Lowly minded, as to be content to be called *The Servant of Servants*.

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7. To Slaughter, Kill, and Barbarously Murder Men, Women and Children, that dare not be so Wicked and Blasphemous as themselves, and yet be full of Mercy, tender Pity and Compassion, as an *Apostle*, *Shepherd*, *Vicar* and *Successor* of the Meek, and Lamb-like *Jesus*.

8. To cast the Truth to the ground, deface God's Law, and burn the Holy Bible, and yet be *The True Witnesses* to it, and maintainers of it.

9. To Foment Wars and Broils in most Nations, and contrive the Ruine of many Kingdoms by Fire, Sword, and cruel Devastations, and yet be as *harmless as Doves* to all Mankind.

10. For a People to be confederate, and joyn in with, and be guilty of all these unparalleled Villanies and rapacious Murders, and yet be *The Holy Catholick Church* of God, the *Pure and Spotless Spouse* of Christ, his *harmless Lambs*, the *only Orthodox Christians*, and *True Followers of the Primitive Saints*.

11. To say, the *Church cannot Err*, though God and all the World knows there are no such *Great Errors* in Principles, nor like *Enormities*, *Cursed Actions*, *Cruel* and *Immoral Practises* in the World.

12. But the greatest Mystery of all, *Peccatum* teaches their Priests, (*viz*) by a strange Charm of five *Latin* words, *i. e.* *Hoc est enim Corpus meum*, to Transubstantiate a *Wafers Cake* into the *Real Body* and *Blood* of *Jesus Christ*; and this *Breaden-God* the Inhabitant

eat, even Flesh, Blood, and Bones, and so like strange *Cannibals*, devour their *Maker*; and though it be utterly against Reason, and contradicted by all the five Senses, as well as Scripture, yet it must be acknowledged to be nothing else than what we before asserted; and those who will not believe it so to be, and adore it with the highest degree of Divine Worship, which is proper to God only, must be Anathematized, if not burned at a Stake,

You must know, That here is also a *Market* kept every day in the Week; where there are many choice Commodities sold.

The Merchandise of this City are very Rich; as you have them laid down in Holy Scripture, viz. *The Merchandise of Gold and Silver, Precious Stones, Pearls, Fine Linnen, Purple, Silk, Scarlet, and all Sweet Wood, with all manner of Vessels of Ivory, and all manner of Vessels of Precious Wood, and of Brass, Iron and Marble and Cinnamon, Odours, Oyntments, Frankincense, Wine, fine Flower, Wheat, Beasts, Sheep, Horses, Chariots, Slaves, and Souls of Men, &c. Rev. 18.*

If you do but observe the last Commodity, you cannot but say they Trade in things of great worth; for what is more precious than the *Souls of Men*.

Also here is to be had that Staple Commodity of the whole City *Babylon*, viz. *Pardons, and Indulgences* of all sorts and sizes, for all, and all manner of Sins of whatsoever Shape, Scantling or Complexion they be (on easie Terms) whether past, present, or to come;

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also a certain Release for Souls that have lain long in the scorching Flames of *Purgatory*.

Moreover at this *Fair*, or *Market*, are rare Shews or Sights to be seen; yea, such Rarities that the World cannot afford the like, viz. *Part of the Cross on which our Saviour was Crucified; the Tail of the Ass on which he Rode to Jerusalem; great store of the Virgin Mary's Milk; also the very Thread, Work-Basket, Scissars, and Needles, which she used in making Christ's Seamless Coat, &c.*

*If Rome can Pardon Sins as Romans hold
And if those Pardons can be bought and sold,
Were it a Sin to Adore and Worship Gold?
If they can purchase Pardons with a Sum,
For Sins they may commit in time to come,
And for Sins past, who would not hast to Rome?
But Oh the Plaguy thing of being Poor!
For is it not a lamentable Story,
For want of Gold, to lie for evermore
In Hell, or at the least in Purgatory?
Out of which Place can never come the Poor?
Nor nor the Rich, without they'll wast their Store.*

Lastly, The Enemy teaches the Inhabitants of this Great City, the rare Art and Mystery of *Equivocation*; by which he is had in great Veneration amongst them.

Besides, he is, you must know, a rare Politician, being the chief Agent, to carry on, and contrive all the Dark and Bloody Intrigues of State amongst them.

But since I hear he is very busie to stir up, and push on another great War against the

Holy-

Holy-Seed, and City of God, we will at present say no more of his Wonders and strange Projects here; but follow him in his Travels, in carrying on of his next Grand Enterprize.

But to the Hearts of such who love Zion; his let me note by the way (*i. e.*) 'tis not doubted by most of the Faithful, but that the Fall and utter Overthrow of this great Babylon is at hand; and then shall Zion be Delivered: And the same hour there was a great Earthquake, and the tenth part of the City fell; Rev. 1. 13. *when she saith in her heart, I sit as Queen, and shall see no Sorrow, nor have loss of Children any more: then in an hour shall her judgments come upon her.*

CHAP. IX.

Shewing how Peccatum, alias Ungodliness came against the Town of Religion (otherwise called Sion, or the City of God) with a great Army of a mixt People, and Besieged it: Moreover, how he met with True Godliness, and a Noble Citizen of Mount Zion, called Thoughtful; and what Discourse passed between them: with the Strange, Politick, and Bloody Stratagems the Tyrant used to destroy the Holy City: Together with a Compendious Description of the Situation, Foundation, Trade and Privileges thereof, and by what means it holds out against all the Powers of Darkness.

Ungodliness having not yet done his Travels, though he had settled Matters pretty well in Great Babylon, Ranges about, and de-

stroy wonderfully in every Kingdom and Na-
 tion; neither doth he spare any, where, either
 by Force or Fraud he can prevail; pitying no
 Sex nor Degree of People, High nor Low, No-
 ble nor Ignoble, Rich nor Poor, Old nor
 Young; for such is his *Impudence*, that he ac-
 faults the *Prince* upon the *Throne*, as well as
 the *Beggar* on the *Dunghil*; insomuch, that he
 (as it is said) hath got strange Footing or En-
 tertainment in the Courts of *Emperors*, *Kings*
 and many other Mighty Ones of the Earth
 alluring them by his Policy, to take up Arms
 for him: and having by this means gathered
 together a vast and prodigious Army, resolved
 to enter upon his last grand and main Enter-
 prize, which was, to Besiege, Attack, utterly
 Raze, and lay Desolate the *Holy City*; which
 by Gracious Providence, hath in these latter
 times, been rebuilt, &c. And now you must
 know, that this *Army* doth consist of, or is made
 up with People of divers Nations; as, *Turks*
Tartars, *Mahometans*, *Babylonions*, *Atheists*
 and a Multitude besides, brought out of the
 great Country and City *Sensuality*, with ano-
 ther sort of dangerous Enemies; of which we
 shall speak more hereafter.

Never was *Sin* and *Ungodliness* raised up to
 higher Pomp and Grandeur than he seems at
 this time; for lo now he is mounted on Horse-
 back, as a Glorious Conqueror, Leading the
 numerous Host like a Victorious General, or
 Commander in Chief, under *Apollyon*, King
 of the *Bottomless Pit*; having Thousands of
 Thousands following him, with great Shouts

Musical

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Musick of all sorts, and loud Acclamations; crying, *Great is Diana of the whole World.*

As touching the Martial or Warlike Order they March in, against Mount *Sion*; take this briefly :

Peccatum leads the *Van* (being himself more than an hundred thousand strong.)

Next to him Marches *Apollyon*, Mighty *Belzebub*, and *Lucifer*, Heading three great Armies, compos'd of different kinds; yet all cruel Enemies to this City.

The first consisteth of the *Riches* of this World; by which thousands have fallen.

The second, of *Honours* and *Sinful Preferences*.

The third, is filled up with *Vain-Delights* and *Pleasures*.

They are also called by three other Names, viz. *The Lust of the Eyes*, *The Lust of the Flesh*, and *the Pride of Life*.

After these, a Man Adorn'd in *Cloath of Gold*, with a *Tripple Crown* on his Head, and for a *Scepter*, a *Brace of Keys* in his Hand; who I take to be the Great King of *Babylon*: with a *Glorious Retinue* of *Cardinals*, *Patriarchs*, *Bishops*, *Abbots*, *Friars*, *Monks*, *Nuns*, *Seminaries*, *Jesuits*, and a Number more following him, with a great Train of *Artillery*; as *Merit of Works*, *Limbus*, *Purgatory*, *Pardons*, *Indulgences*, *Vows*, *Prayers to*, and for the *Dead*, *Penance*, *Holy-Water*, *Pilgrims*, *Auricular Confession*, *Extream Unction*, *Lamps*, *Candies*, *Torches*, *Tapers*, *Relicks*, *Oyl*, *Salt*, *Spittle*, *Crucifixes*, *Beads*, *Holy Garments*, *Signs*, *Gestures*,

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Canons, Customs, and the Lord knows what besides; as *Blood, Slaughter, Massacres, Stake, Fire and Sword*.

Then comes the *Grand Signior*, or the proud and Blasphemous Emperor of *Turkey*, attended with his chief *Musti*, and a multitude of other inferiour *Priests*, with their *Alcoran* in their hands, and a great Army at their heels, with *Swords*, and other *Slaughtering Weapons*, Swearing by their *Beards*, what they will do to such that oppose them: being all true Sons and Vassals to *Apollyon*, and this dreadful Enemy *Peccatum*.

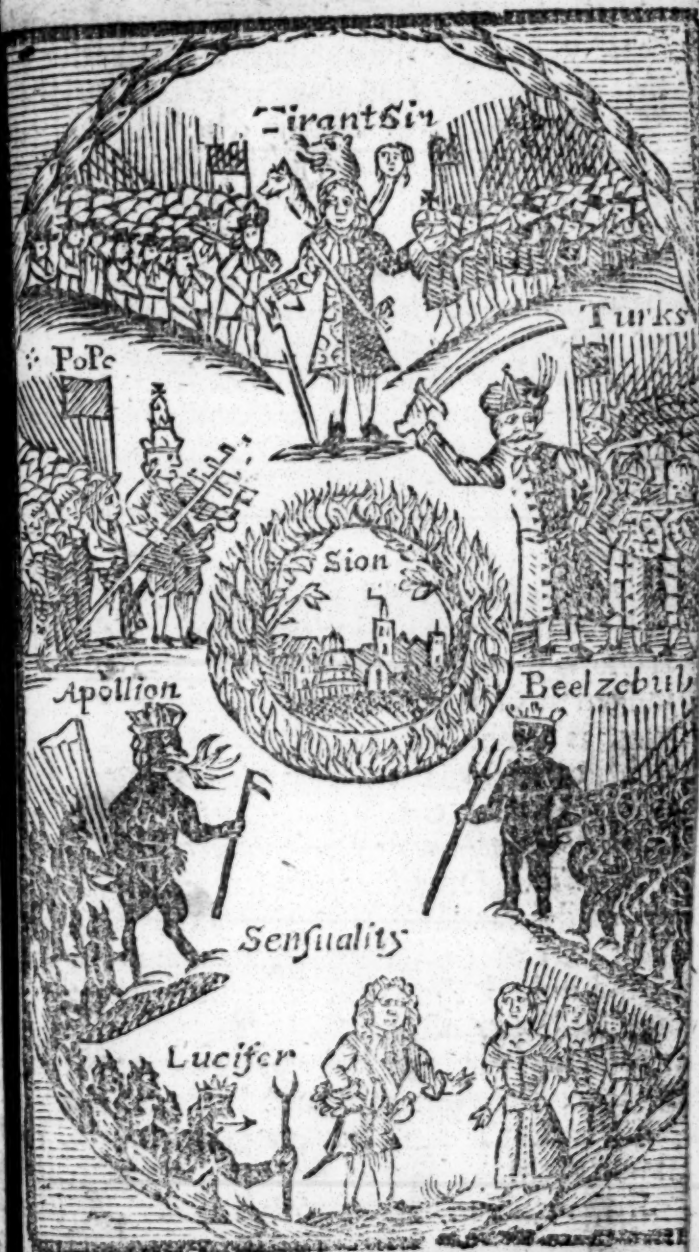
And then after these, an Army of *Fair Ladies*, dress'd up in Sumptuous Apparel, and in the newest Mode the *City Sensuality* hath of late found out; as *spotted Faces, naked Breasts and Shoulders*.

And with them a number of *Debauched Lads* out of *Youth-shire*, Armed *Cap-a-pe*; being as true as Steel to the Interest of their beloved *Leader*, and very Expert in all *Stratagems of War*, against *God, Christ and True Godliness*.

Moreover, besides these, a Bloody and Treacherous Brigade, who lie in secret *Ambuscado*, who are as dangerous as any of the rest, called, *inbred Corruption*.

In the Rear Marches two Regiments: The first being made up of a base sort of Varlets, called *Renegadoes*, (*i e.*) being such who have Deserted the Lord *Jesus Christ*, and the *Holy City*, and joyned in with the Enemy, who are become as Cruel Adversaries as any in the World.

The



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The last was a Regiment of strange People that hardly two of them being alike, and their *Manners* and *Customs* were as various as our *L*. They came out of a *Town* which lies on one *I*. side of the *City of God*, called *Herésie*; being is that Rotten at Heart, and Corrupt in the Funda patch mental of the *True Christian Religion*; hold here, ing almost every abominable *Principle* that Streng hath been broached by the Devil in any Age er can of the Church, &c. 1.

This War being Proclaimed, and all the upon Forces of *Hell* and *Darkness* Mustered, a Coun made, cil was called to Consult about the best Expe of the dients to carry it on: And there being neither us *Dev* Power nor Policy wanting, what can we think then is should be the issue of it, but *Ruine* and *Slaughter* Error, *ter* to the *Holy Seed*? them i

Now the great Design on Foot, 'tis thought former is how to kill the *Witnesses*: But *Apollyon* 2. V judged it fit at this Juncture, to send *Peccat Afflic* *tum*, as a subtle *Spy* into the *City*. First, to see where if he could by Treachery get the *Gates* open and w to his Armies, &c. Comfo

The Instructions he receiv'd were as follows: and to

Apollion. Dear *Peccatum*, tho' our Armie then th are ready, and all things promise fair, yet wants I great part of the Work will lie upon thee and et us f I; and indeed thou must now bestir thee; for 3 W the *Inhabitants* of this *City* are many of them erprize expert in War, and are not ignorant of our an A Devices; therefore this must be done. eels, f

First, Let's chuse advantagious *Seasons* to thus I assault them. and, w

Secondly, Manage our *Arms* in such *Method* revent the difficult

that suit best with our Craft and Policy.

Thirdly, Pitch on fit *Instruments* to carry on our *Design*.

1. As to *proper and advantageous Seasons* this is that which gives facility and speedy dispatch to a Business. I have often took Men here, because *they know not their Time*: A small Strength will do at one time, that a far greater cannot at another.

1. Therefore, when any are newly wrought upon by the *Grace of God*, or a new *Convert* is made, then bestir thy self; for indeed the Cry of the *New Creatures* gives whole *Legions of Devils* an Alarm: Alas! their Strength then is weak; see if you can lead them into *Error*, or puff them up with *Pride*, or drive them into *Despair*, by laying before them their former evil Lives.

2. When we see any attended with great Afflictions; this is like a blind solitary Lane, where we as Thieves may easily beset them; and when they are rob'd of all their worldly Comforts, let's tempt them to impatience, and to conclude *God hath forsaken them*, and when their business is done; when the City wants Provision, or is greatly straiten'd, then let us sound a Parley.

3. When they are about some notable Enterprize, for *God's Glory*, then thou must be as an *Adder in the Path, that biteth the Horse's heels, so that the Rider shall fall backward*. Thus I hindred *Joshua*, by holding his right hand, which is the working hand: We must prevent that Enterprize, by raising up some difficulty or another.

4. When

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4. When they are in the presence of some fit Object, to enforce our Temptation, that's our time: Thus I caught *Eve*, when she was near the Tree, and had the Fruit thereof before her Eyes.

5. When they are asleep, idle, or off their Watch, doubt not but this way we may surprize the City, and their Souls too with much ease; for thus thou and I overcame *David* and the *Foolish Virgins*; &c.

6. We must belet them after great manifestation of God's Love to them; for they shall neither be able to bear well his Frowns, nor his Smiles, if we can help it; for we may make the one like to warm Gleams, to bring up the Weeds of Corruption, and the other like sharp Frost, to nip and kill the Bud of their Hopes, Grace and great Expectation.

7. Let us come upon them when they seem secure, flourishing in the midst of Peace, Plenty and Prosperity; for that way we destroyed the Children of *Israel*, when they came into the Land of *Canaan*, and Thousands more in every Nation.

8. 'Tis good to assault them before they have learnt the crafty use of their Arms; an unexperienc'd Soldier is soon brought under.

9. We must be sure to come upon them in the Night of God's Withdrawings: When the General is absent let us be present, when he hides his Face, we will soon shew our Heads.

10. Lastly, At their dying Hour; for if we cannot do our work before, let us strive to do it then, for this is the last Call for the Game in the Now or Never.

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II. We must use our utmost Craft in managing our Assaults. Therefore,

1. Let us find out their Natural Inc'inations and Dispositions; there's one *Sin* or another, that easily besets them; and where the Walls of the City are weakest, we must raise our Batteries: Thou may'st get in at one place when thou canst not at another. I need say no more; observe this well.

2. As need shall require, hang out false Colours, and pretend to be as much for *Real Sanctity*, as the best of them; but when all's one, cause them to rely upon it; for this way they'll become over-righteous, and so destroy themselves.

3. We must continually get Intelligence of their Affairs: Let our Eyes be upon them at home or abroad; so that nothing may be wanting on our parts, at any Occasion to help on their *Commission of Evil*, nor *Omission of Good*; that which seems a *Mole-hill* in the way of their Duty, let us make a *Mountain*; if we can keep them from their *Temple*, we may soon bring them to our *Synagogue*.

4. Let us make our Approaches gradually; we must not ask too much at first; a few may be let into the City, when a great Army cannot; thou may'st perswade them to go with thee a mile or two though not to the end of thy Journey; shew them first the Object, if wd afterwards tempt them to Desire; thou may'st get in thy Foot, where thou canst not get in thy Head.

5. We must (if possible) Unarm them how-

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however, take away their Sword, though we cannot their Shield, that they may not wound our Friends, though we cannot Slay them. Our *Babylonian Armies* are excellent Artists at this sort of Fighting; if they can but enter the City, they'll soon rid their hands of this Weapon, so that they shall never cut their fingers more with it; in the mean time, we must render it insufficient, or blunt the edge as much as may be, and magnifie the Light within, or Unwritten Traditions above it, that it may do the less Mischief.

6. Let us sometimes Retreat in Policy, when we are in a fair way to get the Victory. Wicked Unclean Spirits sometimes seem to go out of Men, when our Design is to return seven times stronger than before; if thou canst but persuade them to love thee, I am content they should in part leave thee; for I had rather see thee in their Affections than in their Conversions.

7. We must never Raise our present Siege till we have Starved them: No better way in the World to deal with these Enemies, than to cut off Provisions, and other Recruits from coming to them.

8. Let us destroy (if possible) their bold Leaders (who so oft Sally out of the City upon us) and either by Force or Flattery bring them to lay down their Arms, and then the rest will be afraid; when the Pillars fall, the House will follow,

9. 'Tis one great part of thy Work to endeavour to break their Ranks, and put them

into

into Disorder ; for then thou wilt with ease Conquer.

10. Also cause some of them to lag behind, or straggle from their Colours, and not regard the sound of the Trumpet, neither Call nor Alarm ; for such will quickly become a prey to us.

11. But above all things (if possible) spoil that Plaguy Engine that mauls us so fearfully (I mean Prayer and Fasting.) Let's do what we can to make that of little use, or keep them ignorant of the damnable hurt it hath done us ; or blind their Eyes, that they may not know how to mount it upon the Wheels of Faith ; or else quench the Spirit, which should give Fire to it.

12. Do all thou canst to force them to Murdery ; if we can Divide them, we shall soon Devour them : and indeed we have pretty well herein succeeded already.

III. We must make use of fit Instruments to carry on our Designs against them.

1. We must employ Men of Parts and Policy, who have depth of Reason to argue them out of their Religion. A bad Cause needs a smooth Orator. *Alexander the Coppersmith* (of Old) did me much good ; I matter not what harm a *Paul* sustaineth.

2. Let us set on some Grave, Wise and Old Apostates to attack them ; for hardly better Champions, nor truer Drudges, have we to do this Service for us in all our Armies.

3. We must look out some rare Wits that are well skilled in the Art of Calumniation

tion, to load them with Reproach and Infamy, to render them odious to the Vulgar, and thereby hinder others from siding with them; we have whole Regiments of these Boys at hand.

4. Make use of a Husband, a Wife, a Landlord, or such like Persons to allure them to our Party; for they (doubtless) will have the greatest Influence upon them, &c.

The Hellish Lecture being ended, the Tyrant hastened towards the City; but lo, before he came very near, he chanced to hear one cry, *Which is the Way?* and another, *O, how may I find the City of God!*

At last this Cursed Traveller told them he could direct them: For (said he) *I often have been at this City, and know the Way very well.* But, instead of directing them into the right way, he set them in a broad Road, which at last brought them into the Great City Babylon.

After him, came another; but Apollyon cry'd *Let him go into the Town also; for I perceive he bears the World on his back, and hath a secret Love and Liking to thee too; 'tis only a troublesome Fellow, (one Conscience) that hath scared him to flie from the Wrath to come, or else the Fool would have a Name, &c.* 'Tis somewhat of such a Nature that causes him to seek a dwelling here, for his Will and Affections stands true and firm to us; and let me tell thee, he will ere long hasten as fast out of this City, as now he seems to hasten into it; and then we shall gain by this means exceedingly.

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1. For, if he deserts Religion, and lies out of the City of God, he will rejoyce all our good Friends; and open their Mouths wide against all the Inhabitants of this place: For we will make them conclude, and swear too, that all the rest are like him, viz. Carnal and Covetous Persons, and such who love the World above Christ.
2. If he returns back into the City Sensuality, he will thereby declare, that the Pleasures, Honours and Riches of this World are better things, and rather to be chosen, than whatsoever he could find in the City of God; or if he go into the City of Babylon, it will be of like importance to us, and much for our advantage every way.
3. Moreover, by this Act of his, we shall humble divers Souls who have thoughts to go thither, and utterly stifle their convictions in respect of Duty and Obedience to the Laws and Statutes of that Place.
4. It will wound and grieve the Hearts of our enemies, the Inhabitants I mean of Mount Zion.
5. It will also weaken their Hands too, and so make the Place the more easie to be taken; for there is (I must tell thee) Multitudes of this sort in among them, that I shall make the City too weak for, e'er I have done.
6. This will cause Religion, also, it self to become very contemptible.
7. Hereby he will (which is more than all) dishonour God; and cause him to cast him off for ever.
8. And so we shall devour him, and all such our Pleasure.
9. Also

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9. Also, hereby he will wound his own Soul and be set in the ready road to sin the unpardonable Sin, which we cannot cause every one to Commit.

10. And Lastly, It will also greatly rejoice us Devils; for we love to see Mankind guilty of our Sin, which was Apostacy, and so fall under our Condemnation: And indeed, there is nothing like this, makes them more conformable to our image. At the hearing of these things the treacherous Monster let the Man go quietly in.

But behold, on a sudden, came another who had an honest Heart, whose Name was Neoplatonius, (a Young Christian) But O how did he bestir himself to block up his way; so that he was in a maze, and greatly feared he should never find the City! but whilst he was looking this way, and that way, seeing many cross turnings, he saw two or three Men coming towards him; now who should these be, but True Godliness, Theologue, with most Noble and Renowned Thoughtful; who were come, it seems, to direct poor Strangers the ready way to the City of God? Now Godliness perceiving the poor young Christian amazed, asked him what he ailed? Ah Sir, said he, I would fain go to Mount Zion, that Holy City; and here is a Traveller that has so confounded me that I cannot find the way to it; with that, the Heavenly Prince being full of Holy Zeal, cast an angry look upon the Enemy, and spoke this purpose: O full of all subtilty and all malice; thou Child of the Devil; thou Enemy of all Righteousness; wilt thou not cease to pervert

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right Ways of God? I have heard of you in
my Travels; and have I now met with you?
shall tell you News will make you tremble
before I leave you.

Ungodli. Sir, you seem very hot, and have
lost your Spirit I perceive, though you
have met with no better Entertainment abroad
where you have been.

Godliness. I thought how you would in-
sult over me; you shew from whence you
proceed: Sir, it has been through your De-
ceitful and ensnaring Wiles, that I have been
slandered: You, and your hellish Master,
have put me into such a Disguise, that most of
the Inhabitants of the Earth do not know me;
besides you have put out all their Eyes, and
filled their Hearts with bitter Enmity against
me; but do not suppose I am therefore dis-
couraged, or think the worse of my self; for
I have met with as good usage as my Master
Christ did, when he lived here on the Earth. I
do not doubt but you have met with Enter-
tainment to your Master's content.

Ungodli. Troth Friend, thou say'st right,
the World is in love with me; and their
doors are wide open to me where ever I come;
and doth this grieve you?

Godli. It would be strange, should I rebuke
you for Swearing, and Vain-glorying; but do
not wonder if I am troubled to hear of your
great Success in your Soul-undoing Travels.

Ungodli. You want a Cordial; the News I
tell you makes you sick: but why should not
I be as true to the Interest of my great Master,

as

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as you are to yours ? Sir, I cannot do other
wife.

Godli. I know indeed, your Nature is such
that if you should cease Serving *Apollyon*, your
Hellish Prince and Sovereign, you would lose
your very Being : But this will not serve your
turn.

Ungodli. I know not what you mean ; but
if you please, let us discourse a little about our
Travels : What's the Reason I am so generally
embraced, and you slighted ?

Godli. I have given two Reasons of it already,
and for the sake of this poor young Christian
that is by, I will discover other Causes
and Grounds of it.

First, 'Tis because you seek in all your Travels,
how to please and gratifie the Flesh, and
I contrarywise teach them to Crucifie the Flesh,
and keep it under, and make no Provision for
it, to fulfil the Lusts thereof.

2. You teach Men to mind the good of
of their Bodies, and never regard their Souls.
But I tell them they must prefer the good and
well-being of their Souls, a thousand times
above any thing they judge may be for the Delight
or Profit of the outward Man ; because
'tis worth more than all the World.

3. 'Tis because you, by the help from your
Master and their own deceitful Hearts, have
made more Bruits of Millions of them,
if they were created for no other end, than
to please their sensual Appetites.

4. 'Tis because the Presents your offer
them, agree and suit so well with their

and depraved Natures, which can only favour such things ; but my Dainties none can Relish but by Faith, which only belongs to the New Creature.

5. 'Tis because your things are present things, to be had and enjoyed now ; but the best things that I offer them, are not to be had till hereafter.

6. In a word, 'tis because you have so hardened their Hearts, and blinded their Minds ; by appearing to them in a Disguise, that they (poor Creatures) generally take you to be a Friend, though the worst Enemy to them under the Heavens, designing nothing less, than to Destroy and Damn their Souls for ever.

7 Lastly, 'Tis because the Blessed Sovereign, hath for Reasons best known to himself, hid the things of which I speak, from the greatest part of Mankind, and only revealed them to a few, *Mat. 11. 25.*

Ungodli. I am glad you have no more to say, you Enemy of Hell ; I see how odious you render me ; what I have done, I will still do, and under the same Disguise I have appeared, I will appear ; and I have put you into a Disguise too, and could tell you, Fool, that this is one reason you are entertain'd by no more ; I have put you into a Seditious, Factious, Ignominious, Contemptible and Melancholy One ; and in it I will keep you in spite of your Teeth, do your worst, Sir ; I regard you not, since I am beloved by Emperors and Mighty Potentates of the Earth : I shall never be without Credit, and whilst I have so many wise and

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and Learned ones to plead for me and take my part, I warrant you I shall make your Company thin enough ; if that won't do, you know I have another way to deal with your Favourites ; my Slaughtering Boys and Weapons are ready for them ; and tho' you think 'tis like to get this Youngster out of my Clutches, you will find your self mistaken ; for I, in the Face of you and your two Champions will shew you some of my skill.

Godli. Silence your Blasphemous Tongue, will try a Bout with you, and it shall cost me my Life, and the Lives of my two Servants, but we will safely conduct this honest Soul to the City of God.

Ungodli. Hey Boys up go We, By Might Beelzebub, I'll to't then ; come doubtful Souls be wise and venture no farther ; do not you see how many cross ways and turnings there be, &c.

Neop. I am at a loss indeed ; but I hate you for what I have heard now from you.

Godli. Child, here is a Blessed Directory for thee, that shews thee the way plainly ; (with that he put a Bible into his hand) and *Theo* opened the meaning, and gave him the true sense of it, so that he plainly saw, that the way, more generally was Christ himself a Mediator. 1. As a Priest, to Dye for him, to appease the Wrath of God, and satisfy Justice. 2. As a King, to subdue this Tyrant Sin, and to Rule in him, and Reign over him according to those Holy and Wholesome Laws and Ordinances, contain'd in that Book, (which he held

in his hand.) 3. As a Prophet, to Teach and Instruct him. 4. As a Holy Example or Pattern to imitate and follow. But more particularly, he saw the way into the City was by Faith alone, then he rejoyced, and praised God.

Ungodli. Do you rejoyce, Friend? I will assure you, your Danger is great, if you go farther; for there are mighty Armies coming against this City. Though you think all your Dangers are over in your *Isle*, alas! I have many Thousands of brave *Romish* Boys ready, my *Popish Schools* and *Seminaries* are not few, swarms of Priests and Jesuits are now in *London*, waiting the good hour, nor do they fear though they are discovered and threatened; for they have more Mighty Lords on their side than most dream of, you know not what is near.

Godli. Regard not what he says, we have a good God on our side, and a *Gracious King*, and a *watchful Parliament*: Besides, their fresh Designs are Discovered, and the time of *Babylon's* Fall is just at the Door, they, and such that side with them are but digging a Pit, into which they shall suddenly fall, but let it go as it will.

Godli. Do not regard him in this thing, who can harm thee, if thou be a follower of that which is good? They cannot take away thy God, thy Christ, nor thy Peace from thee. Do not fear; for God hath promised to be a wall of Fire round about it, Zech. 2. 5.

Neop. Come Sir, let's go.

Ungodli. Go! you are not mad, are you?

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Some thousands of People have Deserted the City : and is this a time to go thither ?

Godli. It was so, because they were never quite out of Love with this vile Enemy, nor thoroughly Converted ; but heark ! because *Demas* leaves this City, must *St. Paul* do so too ? or because many forsook Christ, and walked no more with him, shall his holy Apostles forsake him ? Or because the greatest part of the World go in at the Broad Gate, wilt not thou go in at the Straight ?

Neop. God forbid, Sir ; this Traveller is, I see, a Deceiver,

Ungodli. Do not abuse me, I am thy Friend, and would have thee pity thy self ; for this City no Man regardeth.

Godli. You are his Enemy and a Murderer : Poor Soul, this is the same that was said of *Zion* of Old Time.

Ungodli. The Laws and Ordinances, Friend are very hard and difficult to keep.

Godli. They are hard indeed to the Flesh yet to the Spirit very sweet and easie, and not grievous, as the Apostle testifies ; nor to the Flesh so hard neither, as was the Service and Work Jesus Christ performed for thy sake. For, *by them is thy Servant warned, and in keeping of them there is great Reward.*

Ungodli. There is Salvation to be had, Sir without the Walls of this City.

Godli. There is no Promise of Salvation made to those who sin against their Light, and willingly refuse to follow Christ : The Pro

mil

The Travels of Ungodliness. 201

mise runs to the Obedient Soul, to them that obey him, to them that keep his Commandments; besides, without are *Dogs, Sorcerers, Whoremongers, Murderers, and whosoever loveth and maketh a Lye*, Rev. 22. 14.

Ungodli. Come, say what you will, they are Poor, Mean, and Despicable People who are within the City; how many Noble, Wise, and Mighty Men after the Flesh have their Habitations there?

Godli. Thus the *Jews* said of Old, *Have any of the Rulers, or the Pharisees Believed on him? but this People who know not the Law, are Cursed*, John 7. 47, 48, 49.

Though they are outwardly Poor, many of them, yet they are inwardly Rich, Poor in Temporals, but Rich in Spirituals; but heark! *Hath not God chosen the Poor of this World, Rich in Faith, Heirs of the Kingdom, which he hath Promised to them that love him?* James 2. 5. Besides, there are some Rich and Honourable, and have been in all Ages, who dwell in this City: *St Paul* doth not say, *Not any Mighty or Noble are called*, though he says *Not many*, &c. 1 Cor. 1. 26.

Ungodli. The greatest part of the World value other Cities far above it.

Godli. The whole World is said to lie in Wickedness, and the greatest part of it are Deceived by this cunning Impostor, and hence it is they love Darkness rather than Light; the *Way is Narrow, and the Gate Straight that leadeth unto Life, and few there be that find it.*

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Ungodli. Alas! the Inhabitants are at variance, the City is divided, and they love not one another.

Godli. I must confess, now thou hast hit it; this is too true, but what tho', when was the True Church without Divisions? was it not so with the *Corinthians*?

Ungodli. Say what you please, they are all but a Company of *Schismatics* and vile *Heretics*.

Godli. Soul regard him not; the *Papists* always after this manner charged the *Saints* and *Servants* of God, because they left their Polluted Synagogue: 'tis one thing to be accused thus, for leaving the True Religion, and Church of God; and another thing to bear this Brand, for Forsaking and Separating from a False Faith and Church; for so all True Protestants ever affirm'd and maintained the Church of *Rome* to be: *After that way you call Heresie, so I teach Men to Worship the God of their Fathers, &c.*

Ungodli. Come, Come Friend, if you will be so Venturous to go to this City, you will not be able to abide there long; and if you subject to Gospel Ordinances, and become a Citizen of *Zion*, and afterwards fall away, and desert the Place, your state will be sad; for then you will not only bring up an Evil Report upon the City, but also must perish for ever; for there will remain for you no more Sacrifices for Sin.

Godli. Let not this frighten thee, Poor Soul;

Soul ; for God hath promised to put his Fear so into thy Heart, that thou shalt not depart from him ; his Covenant is an everlasting one, ordered in all things, and sure, and whom he loves, he loves to the end, &c. The very same whom *he Calls he also Justifies, and them whom he Justifies, them he also Glorifies.* Christ gives to all his Sheep Eternal Life, and none of them shall Perish, nor can any pluck them out of his Hand.

Ungodli. Friend, you are a vile Sinner, and not worthy to have a Dwelling in the City of God ; for the Truth is, 'tis a lovely place, and too good and honourable for such as you are.

Godli. *What a Serpent is here ?* One while it is a bad City, and not worth regard, and what not ; and now 'tis so good, he would perswade thee thou art not worthy to have a Dwelling in it ; suppose it should be so, wilt thou therefore refuse to go thither ?

Ungodli. If thou step'st one step further, I'll raise all the Forces of Hell upon thee, my Armies are approaching to my Assistance ; What say'st thou, wilt thou submit thy self to my Mercy, and be subject to my Authority ?

Neop. Blessed be God, I fear thee not, I have found out this Day mine Enemy : Thou Child of the Devil, do't begin to threaten me ? I yield my self Conquered, but not by the force of thy Army : Come Holy Prince and Brethren, let us go to Mount Zion, 'tis the City of my Father, of whom Glorious

Things are spoken. O how I long to be there ! Pray let us be gone : Then they all four fell a singing of Psalms of Praise and Thanksgiving to God ; which the grim Monster perceiving, began to Rage fearfully, but *True Godliness* seeing what a Rage he was in, called to him, and told him he had sad News to acquaint him with.

Ungodliness, What is that ?

Godli. What ? for certain there is a Warrant Sign'd and Seal'd, and already gone out against you to Apprehend you, and bring you to the Judgment Seat.

Ungodli. Who shall Try me ?

Godli. You shall hear that e'er long.

Ungodli. A pretty Story !

Immediately all the Powers of Hell vanish'd in great Disorder ; and the three Noble Worthies, with the Heavenly Prince (*True Godliness*) went on with much joy, and got all safe into the Holy City ; of which I shall give you a brief Description.

C H A P. X.

A Compendious Description of Mount Zion, the City of God, that is Besieged by the Powers of Darkness, together with the Reasons why it holds out still.

First, As to its Situation, 'tis very Beautiful being Built upon that firm and everlasting Rock, Jesus Christ.

As to the Laws and Statutes of it, they are all contained in Christ's New Testament; the Holy Scripture being the great *Magna Charta* of the Church.

As touching the Government of it, the Lord Jesus is the Chief or Supream Ruler, Judge, and Law-giver, of this Spiritual Corporation; and under him are Bishops and Deacons, &c. who are appointed by him to administer Justice and Righteousness to all its Inhabitants.

The Trade or Merchandize of it is better than the Merchandize of Gold, &c. They all deal in one and the same Commodities, fetching their Riches from afar, where their Blessed Correspondent, Jesus Christ is, and makes them Glorious and Quick Returns. They deal not in any Prohibited, Counterfeit, nor Corruptible Goods.

As to the Nature of this City's Commodities: They are of a Soul-enriching Nature, their worth not to be valued.

1. The *Truth*, which is the first that is offered to Sale whilst the Market lasteth; which there is fear indeed will end e'er long. *Buy the Truth therefore, and Sell it not.*

2. The Second Commodity is, *The Gifts and Graces of the Spirit.*

3. *The Pearl of great Price*, worth ten Thousand Worlds.

4. Now as the Trade and Commerce of this City lies principally in *Merchandize fetch'd from afar*, so there is also a Glorious River which runs through every Street, which is Navigable, by means of which all those Glo-

rious Commodities are conveyed to it, whereby the City is wonderfully enriched: Now this River proceeds from the Throne of God and the Lamb, and is as clear as Crystal; the Nature also of the Water of this River is admirable.

As touching the Privileges, Franchises, and Immunities of this Spiritual City, as they are great, so they are good.

1. Freedom from *Sin, i. e.* from the Guilt, Filth, Power, and Punishment thereof, which comprehends Pardon of all Iniquity. This Freedom cost dear; no less than the Price of Christ's most Precious Blood. Also, 'tis a Sealed Freedom, Sealed by the Holy Spirit. Thirdly, 'Tis a lasting Freedom, never to be revoked by the Giver, nor forfeited by the Receiver; *I will remember their Sins no more.* 2. Privilege, is Union with God. 3. Justification. 4. Sanctification. 5. Adoption. 6. Acceptation. 7. Free access to the Throne of Grace. 8. Communion with the Father and the Son. 9. Fellowship with Saints. 10. Peace of Conscience. 11. Joy in the Holy Ghost. 12. A Glorious Habitation in this City. 13. Divine Protection, or sure Refuge in God. 14. A Right to the City Stock, which is the unsearchable Riches of Christ. 15. Among many other things respecting the City Stock, these three are comprehended. 1. A Right to all the Prayers made there. 2. To the Promises that belong to it. 3. The Stock or Store of Spiritual Provision laid up in it; God having said, *He will satisfy his Poor with Bread.* 16. Liberty, or a proper Right to come and drink

of, and wash in, and have all other Blessings of the River mentioned before. 17. A Right of Voice in chusing all sorts of Offices. 18. The Benefit of the City Guard, which are an innumerable Host of Angels. 19. An Assurance of Eternal Life. 20. Lastly, When they die to go to Christ, or to have a Dwelling-Place with the Glorified Saints above.

But let this be premised, That none but True Citizens are to have these Privileges. If any get in by Policy, whose Hearts are not right with God, let such know, they have no right in these Matters.

Now the Reason why this City holds out, notwithstanding 'tis, and has been long Besieged by these mighty Armies, who seem to come up on the breadth of the Earth against it, is,

1. Because, though it be but a little City, (comparatively to the City *Sensuality* and *Great Babylon*) yet 'tis a strong City, being (as you have heard) Built upon a Rock, and the Throne of God and the Lamb is in it, *God dwelleth in Zion, Sing Praises; 'tis the Habitation of his Holiness.*

2. Also, in it is a strong Tower, which is the *Name of the Lord*; and this Tower is furnished with Glorious Artillery, and other Military Engines of War to keep off, and Destroy the Assailants; for from hence the Almighty distributes Death, Pestilence and Famine, by which he makes dreadful Desolation and Havock amongst the proud Enemies, and of all graceless Rebels that come against it; the

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Murdering Cannon never Roar'd out more Horror and Amazement to Mortals, than doth the Wrath and Vengeance of an incensed God from hence, upon all the Powers of Darknes; he has his Hailstones, and amazing Thunder, with Coals of Fire, and dreadful Arrows, which he now and then lets flie like Lightning, to make the Inhabitants of the Earth to Tremble. Oh, this is the Place of Security in the Day of Trouble; and Wo to all them that Fight against Mount *Sion*: Doth *Apollyon* think to prevail against this Place? he may indeed tread down the outward Courts; but the Promise is, *The Gates of Hell shall never prevail against the Church.*

Yet nevertheless, *Sin*, that Bloody Traveler, though he lately received a great blow by *True Godliness*, and lost his Prey, being forc'd to Retreat in much Disorder, did not desist his Hellish Enterprize against this Town *Religion*, or the *City of God*; but was resolved to try what he could do in a Clandestine way, in order to the Spoiling and Ruining of the Inhabitants thereof; which to effect, he forthwith makes up to the Walls, and having information from his Master *Apollyon*, that the Porter, who had the Charge of one of the Gates, was off his Watch, he hasted up to see if he could not get in thereat; the Name of the Porter, is *The Fear of God*: and by this means he got in part of those Armies that were Headed by *Lucifer*, *Beelzebub* and *Apollyon*, which were made up (as you heard) of the Lust of the Flesh, the Lusts of the Eyes, and Pride

of Life; by which means many within the Town were overcome by Covetousness, Pride, Vain-Glory, and Sensual Pleasures; and these being overcome by Surfeiting and Drunkenness, greatly weakned the Place, and brought it into contempt abroad, opening the Mouths of the Ungodly wide against it; who positively asserted the Inhabitants were as Worldly, Proud, and Carnal, as those of other Cities.

2. He also prevailed another way, through the Treachery of one Mrs. *Heart*, who, like a Cursed Incendiary, wrought much Mischief amongst them, and basely corrupted multitudes of them, by lodging one *Hypocrisie* in their Houses, a notorious Villain as most in the World.

3. He got also into the City by the means of a Beggary Rascal, called *Sloth*, alias *Security*, alias *Idleness*, who took many of them off from their Duty, these much pleased themselves with the bare Name of *Religion* and *Christianity*, crying out, *The Temple of the Lord*, *The Temple of the Lord*, &c. and yet were great Strangers to the Life and Power of *Godliness*, having Lamps, and but little Oyl. Alas! how should it be otherwise? For they were so basely drawn aside, and deceived by *Sin*, that they neglected their Business, and not with that care and diligence, as became them, followed their Trade; and hereby they grew very poor and low in Grace, and Spiritual Experiences.

And I think it may not be amiss to shew you here, how *Sloth*, *Security*, and *Idleness*, &c. brought this Poverty upon them.

1. It was by causing them to be much abroad, finding faults in others, when they should have been at home.

2. By causing them to neglect attending the Exchange-time; I mean, the solemn Meetings of the Citizens in the Temple where God is Worshipped, and Knowledge may be had how their Affairs go in Heaven, and also how by putting off (in a lively and chearful manner) their Duties, so that they might have glorious Returns of God's Mercies.

3. By not keeping their Books or Accompts carefully, that so they might know whether they got or lost; and hence many of them were ignorant how things stood between God and their poor Souls.

Nay, and *Peccatum* found out other ways to plague and spoil the City, by enticing Mrs. *Heart* to let in amongst them one *Unbelief*, alias, *Distrust*; who perswaded many not to venture much Goods on Shipboard, Sailing being formerly dangerous, and many still drive a poor, petty, private Trade.

Moreover, This homebred Enemy *Unbelief*, caused some of them to depart from God, and to doubt of his Faithfulness; by which means, their Hands were greatly weakned, and the Enemy prevailed exceedingly.

Also, He surprized some of the Watchmen; filling their Hearts with many sad thoughts, by bringing one upon them, called *Slavish Fear*; who made them too much neglect their Duties, and not maintain their ground, nor give warning of the approaching danger the City was in.

He

He did much Mischief to the City, by dividing the Inhabitants, or causing of sad Animosities and Divisions amongst them, and thereby alienated their Affections one from another; nay, and some of them were prevailed with to Trade with the City *Babylon* for a parcel of her Detestable Traditions; and some others were enticed by the Lust of the Eyes, to deal with the City *Sensuality* for some of her abominable Fashions.

Also divers, who were lookt upon as Brave Champions, were secretly and cowardly slain by him; and others were seized and carried away captive, who sallied out upon the Enemy.

So that (in a word) by one means or another (by the help of *Apollion*) he greatly succeeded in his Design upon the Holy City: But nothing injures the City more than those *Per-
nicious Principles, Errors, and Heresies* which now too much abound; the true ancient Orthodox Doctrine about Justification being sadly corrupted by *Baxterian* Notions on the one hand, and *Antinomian* Notions on the other hand, together with the sad Decay of the Life and Power of Religion and true practical Godliness. Besides the Death of many of the most Pious and Renowned Ministers, whose Deaths 'tis feared is a sad Presage of approaching Miseries, and but little laid to Heart.

C H A P.

CHAP. XI.

Shewing how Ungodliness took a Voyage to Sea, and of the danger he had like^{ly} to have sustained.

THIS Evil Enemy of Mankind, and restless Traveller, having strangely prevailed both upon the Saint and Sinner, and almost ruined every City and Kingdom of the Earth; was at last resolved to take a Voyage to Sea, and endeavour to Conquer all those who do business on the Mighty Deep: And no sooner he desired to enter himself a Shipboard, but all were ready to receive him; the Captain or Master of the Ship embraced him, and let him lie in his Bosom, who learned of him to Tyrannize over the poor Seamen, and pinch them of their Allowance, and abate them of their Wages, by pretending damage sustained, when indeed there was none through them; and yet every Seaman hugged him also, who taught them to Curse, Swear, Drink, Whore, and what not; so that he soon almost obtained a perfect Conquest over them all, whether Men of War, or Merchants Ships. But lo! on a sudden, a mighty Storm arose, and the Mariners were sore afraid, fearing this Traveller was the cause of it; upon which, poor Conscience began to cry out, for he lay very heavy in the midst of this great danger upon him, so that they resolved to cast him over-board, though Affections would not yield to it, for they loved him dearly: But the Storm increasing, out they cast him, and now poor Godliness was praised as the only Companion. But

it seems over a little time the Sea became very calm, which they no sooner perceived, but left off praying, and took up *Ungodliness* again, and entertained him with as much joy as ever; insomuch, that he now saw he had succeeded in every Enterprize, both by Sea and Land, which so heightned and raised his Spirit, that he broke forth into an amazing, haughty, and Soul-frightning Triumph, to the effect following.

C H A P. XII.

Sin, or Ungodliness's ^{too cheap} haughty Triumph.

P*eccatum*, alias *Ungodliness*, by this time perceiving how wonderfully he had prevailed, and that there was no place where-ever he came, but by one means or other he got Entertainment; being made the only Joy and Darling of the greatest part of the whole World, all bowing and bending to him, and willingly becoming his Slaves and Vassals, brake forth into a Vain-glorious Triumph, after this manner.

O how I am exalted! who is like unto me, or may be compared with me in the whole Universe? how like a low shrub, and contemptible Fellow doth *True Godliness* look, he is glad to trudge on Foot, when I am mounted on Horseback, whilst Thousands sound their Trumpets before me, and behold what Renowned Emperors and Mighty Potentates do follow me in Chains and Fetters, as amazing

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zing Trophies of my All-conquering Arm!
Godliness rejoyces when he can subdue here and
there two or three Souls, and they too are but
part of the refuse of the Earth ; but I, Mighty
I, overcome Millions, nay, subdue Thou-
sands in an hour, and those of all sorts : And
though I use them at my Pleasure, put out
their Eyes, and make them grind at my Mill,
and do the Devils Drudgery, yet behold, how
contented and well pleased the Fools are, they
hang upon me, hug me, cleave to me, and by
no means can the Powers above allure them to
leave me ; the thoughts of forsaking me, and
losing my sweet Company, is as bad, nay,
worse than Death to them ; do you think they
have no more Wit, than for the Vanity of a
Pardon, or Trifle of inward Peace, or Joys of
Heaven, to forego the wonderful Glories,
Riches and Pleasures I offer them on Earth.

But alas, why talk I thus ? I do not only
make them happy here, as far as the Flesh,
World, and Devil can do it ; but promise them
Bliss also to Eternity, when-ever they Die ;
on easier Terms too, than any Body else will,
I am sure. If they will Believe me, let them
be as wicked as I or Hell can make them, and
continue so too until Death seize them ; yet
with a *Lord have Mercy upon us*, they all go
to Heaven : And what would they have trow ?
I teach them to live viciously, and yet die hap-
pily ; and that's the thing I find, they so great-
ly desire.

And upon this there was a dreadful Noise
heard, and terrible Lightning flash forth in
his

his very Face : Also, the Rocks and Mountains seemed to shake and cleave asunder ; so that the Monster began to tremble and cry out *Lord Beelzebub, What's the Matter ?*

Beelzebub. I cannot tell ; something more than usual

With that he suddenly heard one cry like God's Vengeance ; *Seize him ; seize him ! Lay hold on the Monster of Pollution, Cursed Sin, and bring him to the Judgment-Seat !*

Upon this, all were silent, and the Devils whisper'd *Peccatum* in the Ear, to be gone with all speed ; and on a sudden. he fled away so swiftly, that before the Officers came to Apprehend him, he hid himself.

C H A P. XIII.

Wherein you have a Hue and Cry after Tyrant Sin : Also, who they are that Pursue him : Together, with the manner of his Apprehension, Arraignment, Tryal, Sentence, and Condemnation.

NOW, we shall proceed with what speed we can towards his Tryal : But he, being already alarm'd with the News of it, got away, and hid himself, in some or all those Houses where he had been entertained. Therefore, the Great and Mighty Jehovah (if I may with Reverence speak it) Orders a *Hue-and-Cry* to be issued out, to Apprehend him ; to the end he may be brought to a Legal Tryal.

Now the High Constable, that hath received the *Hue-and-Cry*, is *Divine Providence*.

And

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And for the more easie finding him out, there were three other Worthies, in the King's Name, warn'd to Assist him, viz.

{ Theologue, Christ's Minister, with his
Sword drawn in his Hand.
The Operation of the Spirit. And,
Enlightned Conscience.

The Proclamation, or Hue and Cry, was to this effect :

These are to Will and Require, and strictly to Command You, in the Great and Dreadful Name of the Incensed Majesty of Heaven and Earth, King of Kings, and Lord of Lords, to search diligently, or find out, and forthwith Seize, and Apprehend that Notorious, Traiterous, and Blasphemous Monster, called Peccatum, alias Sin, alias Ungodliness, alias Iniquity, alias Transgression, &c. who hath been Travelling up and down from Place to Place, from Country to Country, from Town to Town, from Family to Family, and from one Person to another ; breaking all the good Laws of God, Nature, and Nations, and by secret Wiles and Diabolical Devices, and Subtil Insinuations, hath Deceived, Undone, and Eternally Destroyed many Millions of Souls. As touching his Person, his Name sufficiently describes him ; He is a strange Monster, transforming himself into almost what Shapes he pleases : Sometimes appearing like a Lyon, sometimes like a Dove, &c. but most commonly like a Serpent, with a sting at his Tail, and the Terrestrial Globe in his hand ; which signifies the Pleasures, Honours, and Riches of the World, which he offers as a Bait, to catch or beguile his Prey.

Now

Now, upon the *Hue and Cry*, there are large and wonderful Promises made to all such that should fully, readily, and heartily discover him; and on the other hand, there are most dreadful Threats of Wrath, and Eternal Punishment denounced to all such who shall willingly or wittingly hide him, or not ingeniously confess him, and yield him up into the Hands of Justice.

Upon which, the High Constable, *Divine Providence*, with his Attendants, went forth to Search out, and Apprehend the Cursed Traveller, and Implacable Enemy of God. But O the subtilty he used to blind the eyes of poor Mortals, for lo, every suspicious House is now Searched, where he had been entertained; some of which I shall here mention, with the strange Devices they used to conceal him; every one almost having got a Cloak ready to cover him.

The first place they searched was *Youthshire*; and the Cry was, *Is there none here have entertained Sin, that horrid Enemy of God?* Immediately *Theologue* knock'd at one Door, and at another Door, where *Hectoring Gallants* lived, and demanded, if they had not let him into their Houses, (*viz.* their Hearts) and made him their Companions, hugging him in their Bosoms, and letting him Rule, and sway the Scepter over them? No, God forbid, said one. Far be it from me, saith another: What! I harbour God's Enemy! Do you think I am such a Villain?

Now *Conscience* being asleep in these Houses, or otherwise stifled, none of them would confess

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fess him; nor will they ('tis fear'd) till *Divine Providence* comes to search for him on his
Black, Pale, or Red Horse of Blood, Famine,
Pestilence, and Death, and then they must
expect no Mercy.

After this, the *Hue-and-Cry* came into the
Town of *Riches*, and the Traveller was search-
ed for under the Name of *Covetousness*; but
here was not one that knew him: Nay, so fast
they were from giving him Entertainment
that they cry'd out against him with open
Mouth, calling him a vile and cursed Enemy;
but in the mean Time, they hid him under the
Cloak of *Thriftiness* and *Good Husbandry*.

The next Place they searched, was the House
of Mrs. *Gay Cloaths*, alias, *Haughty Heart*, for
the cursed Traveller, under the Name of *Pride*.
But she deny'd him, or that she had any Love
for him; though (saith she) may be some-
times he may, like a bold Villain, rush into my
Company. And farther, to hide and conceal
him, and make excuses for him, she saith, that
her New Fashions were very comely; and God
having given her a fair and beautiful skin,
why might she not shew it by her Naked
Breasts and Shoulders, &c. And truly Sir, for
these *Bells, Towers, Shades, Curlings and Crisp-
ings*, with *Rich Rings and Jewels*, &c. we
think they are very neat, handsome, and pret-
ty things, and harmless no doubt; for the
Pride you speak of lies not in the Mode or Fa-
shion, but in the Heart: Besides, God (saith
she) you cannot deny, doth allow many
things for *Ornament*.

Theol.

Theol. Madam, I fear, notwithstanding all your plausible Stories, and neat Allegations, we shall find the Traveller hid in your House, not only under the Name of *Pride*, but by several Names besides.

For if *Pride*, *Impudence* and *Uncleanness* too, are not lurking within, you do very foolishly, to hang out the Signs of them. *Tertullian* says, That *Nakedness of the Breast is Adultery*; and tho' it is possible such as go so, may be honest, yet not few that see them will believe it.

What have you, *Madam*, to say for your self? Is this the modest Apparel the Apostle willeth Women that profess Godliness, to go in? Doth this Mode become Christians? *Conscience*, I will appeal to thee; is not *Pride* Lodged in this Gentlewomans House?

Conscience, Sir, Here he is also.

Theologue, Commit her, and the Tyrant with her, that they may both appear at the Day of Tryal.

After this, the House of one *Fair-Speech*, alias *False-Tongue*, was searched for him, by the Name of *Lying*, and there he was found hid under the Cloak of *Equivocation*; he not remembering that word, *Thou shalt speak the truth into thy Neighbour in thy Heart*.

The House of *Toss-Pot* they searched for him by the Name of *Drunkenness*; but there he was found hid under the Cloak of *Good Fellowship*.

The House of Mrs. *Superstitious* they search'd for him; but there he was hid under the Cloak of *Good Order* and *Decency*. And the excuse they had for him was, 'Tis no where forbid, &c.

Theol. For

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Forgetting Nadab and Abihu, Lev. 10. 1, 2.

The House of Mr. Idolater was search'd, and there he was hid under abundance of Images; the Cloak was, *They help'd Devotion*, and 'twas not the Image they worship'd, but God and Christ, in and by the Image.

Mount Sion was Search'd, and there he was found in the House of *Formality*, hid under the Cloak of *Religion* and *seeming Godliness*, by the name of *Hypocrisie*; and if you would know by what means he was discovered, Read *Travels of True Godliness*, c. 9. p. 121, 122, 123.

The *Back-sliders* House they searched for him, and there he was found hid under the Cloak of *Humane Prudence*, by the name of *Apostacy*, tho' the Cause was *Slavish Fear*, *Self-Love*, and *Unbelief*, &c.

The Houses of *Presumptuous Sinners* were searched, and there Sin was found hid under the fair Mantle of *Vain hope in God's Mercy*.

The House of Goodman Country they searched for him, by the Names of *Ignorance*, alias *Unbelief*, *Hardness of Heart*, *Sloth*, *Idleness*, *Worldly Cares*, &c. But here he was found hid under the Cloak of *Self-conceit*, with *Good-wishings* and *Woublings*, *The Lord help me, I shall do better when God gives me his Grace; my heart is good; and 'tis well if you do no worse; are you wiser than your Fore-fathers?* &c.

Legalist's House was searched, and there he was hid under the Cloak of *Self righteousness*.

Mr. *Erroneous's* House of the Town of *Heresie* was search'd, and there Sin was found hid under the plain Cloak of *Yea and Nay*, with pretended *Zeal*, and seeming *Sanctity*.

Besides these, every Town, City, Village and House was searched, where-ever he had been entertained.

But because I shall not have room, the Prefs calling upon me to abbreviate ; I must say no more as to his *Apprehension*, he being in the Chief Constables hands, we shall haste to his Tryal : For, heark ! the Trumpets sound already, and the Judge is just gone to the Bench.

The Jury Summoned, were these following :

<i>New Man.</i>	<i>Vehement Desire.</i>
<i>Sound Judgment.</i>	<i>Fiery Zeal, of the</i>
<i>Divine Reason.</i>	<i>Town of Knowledge</i>
<i>Enlightened Understanding.</i>	<i>Right Faith.</i>
<i>Godly Fear.</i>	<i>True Love.</i>
<i>Holy Revenge.</i>	<i>Impartiality.</i>
<i>Spiritual Indignation.</i>	

Immediately after the Jury was Impannell'd, and the Commission opened, the Charge given, &c. the Prisoner was called to the Bar, and his Indictment was Read ; which run to this Effect :

SIN, *Thou Monster of Iniquity, hold up thy Hand ; thou art here Indicted by the Name of Peccatum, alias Sin, Transgression, Iniquity, Heresie, Idolatry, Unbelief, Adultery, (and by a multitude of Names besides) That thou being the Child of the Devil, and an Enemy to all Righteousness, hast Traiterously Conspired with Apollyon, against the God of Heaven, and Mortally Wounded the whole Race of Mankind as soon as ever thou camest into the World ; and since that time, like a most Barbarous and Bloody Tyrant*

hast gone Ranging and Roaring up and down, committing all the horrid and fearful Crimes and Villanies that the heart of Man can imagine ; so that in a word, thou art here Indicted for, and Charged with, all, and all sorts of Treasons, Murders, Massacres, Idolatries, Heresie, Incests, Sodomies, Adulteries, Perjuries, Blasphemies, Wars, Desolations. &c. to the utter Destruction of the Bodies and Souls of Millions of Millions of Men, Women and Children, contrary to the Peace, and to the great Dishonour of the Sacred Majesty of the King of Heaven and Earth. What sayest thou, Guilty, or not Guilty ?

Clerk. Sin, What dost thou say, Guilty, or not Guilty ?

Sin. Not Guilty.

Cryer. Call Adam, late of Paradise.

Here he is, My Lord.

Judge. Come Old Father, What can you say against Sin, the Prisoner at the Bar ?

Adam. My Lord, I have this to say,

First, That he made me become a Rebel and Traytor to the King's Majesty, my most Glorious Sovereign, and ever Blessed Creator: For tho' it is true, Apollion did first entice me by his Subtilty to Rebel ; yet had it not been for this foul Monster, he could have done me no hurt. 'Twas Sin, My Lord, that overcame me, and caused me to break that Law of my Creator, and so to set up, believe, and subject to the Devil, rather than God ; yea, it was for his sake that I was turned out of Paradise.

Cryer. Call Mrs. Soul of Man-shire:

Soul. Here my Lord.

Judge.

Tirant Sin Brought Before y^e Iudg. &
his enemyes Pleading Against him.



Tirant Sin. :.

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Judge. *What can you say, Most Noble Lady, against Sin, the Prisoner at the Bar?*

Soul. My Lord, I was at first the Fairest and Beautifullest Virgin that ever had a Being on Earth, and was the Praise of God's Creation, in whom his own Image most Gloriously shone forth: But this Hellish and Bloody Villain, the Prisoner at the Bar, secretly stole upon me, and in a shameful manner Defiled me; and not only so, but put out my Eyes, and wounded me in a Barbarous manner in every part; and he being a rotten and filthy Monster, I was poyson'd by him; so that I am now covered all over with Corruption. Nay, my Lord, he deprived me of the Life and Light of God's sweet Countenance, which once I enjoyed; so that I lie as one dead in the cursed Arms of this polluted Monster.

Cryer. Mr. Body of *Manshire*.---He appear'd.

Judge. *What can you say, Mr. Body, against Sin, the Prisoner at the Bar?*

Body. I was once a very Lovely Creature, none exceeded me in God's nether Creation, save that precious Lady, and Companion of mine, who spoke last; I had no blemish in me. I was in a perfect state, and needed nothing to make me happy; But lo! on a sudden this Villain, the Prisoner at the Bar, by his Hellish Subtilty, overcame poor Lady *Soul*, who dwelt with me; and presently next to her, poor I went to the Wall; for he brought in upon me a whole Army of evil Humours, which so corrupted my Blood, &c. that I am invaded, and continually plagued with all manner of

Diseases

Diseases ; as Convulsions, Small-pox, &c.

Cryer, Call the *Whole Creation*.

Here he is.

Judge. *Creation, What can you say against Sin ?*

Creation. My Ground, that was made good, is now by him become barren and unfruitful : Nay, for his sake, my great Creator hath curs'd me so, that I bring forth Bryars and Thorns, and many other hurtful & venomous Creatures.

Judge. *Alas, poor Creation ! I pity thee. O Cruel Tyrant ! But it will not be long e'er thou art delivered from the Bondage of Corruption, into the Glorious Liberty of the Children of God.*

Cryer. Call *Holy Decalogue of Mount Sinai*.

Here, my Lord.

Judge. *What can you say, Renowned Decalogue, against Sin, the Prisoner at the Bar ?*

Decalogue. Most Sacred Judge, I am (as you know) that Holy and Just Law which *Jehovah's* gave forth to restrain and curb this cursed Traitor ; but he hath in a fearful manner torn, broke and wickedly violated me in every Part and Branch of me. And this, in short, is what (my Lord) I have to say.

Cryer. Call *Mr. Evangelist*.

Judge. *Mr. Evangelist, what can you say against Sin ?*

Evan. My Lord, my heart sinks in me to see him ; but I am glad he is brought to his Tryal.

Judge. *Why, what's the matter ? what hath he done ?*

Evan. Done ! he hath by wicked hands crucified and slain the Lord of Life and Glory.

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Upon this, many were in a maze ; Lord, says
● *He, What a Malefactor have we here !*

Cryer. Call in the King's Daughter, the Blessed Spouse of the Lamb : Come into the Court.

She appeared in her mournful Garments, yet all Glorious within ; and her Cloathing was wrought Gold.

Judge. *What can you say, most Virtuous Lady, against Sin, the Prisoner at the Bar ?*

King's Daugh. My Lord, I have many things to Witness against him. First, He did what lay in him, to hinder my being Espoused to Jesus Christ, my Lord and Glorious Husband. Secondly, No sooner, at any time, that I have brought forth any Child of the *New Covenant*, but he with an open Mouth seeks to devour it ; and if he cannot do that, then he labours to spoil its Growth, and deface its Beauty.

But, my Lord, 'tis impossible I should now recite the hundredth part of what I have to Charge him with : But here is a Credible Gentleman in the Court called *Ancient and Modern Records* ; who can make out much more against him, than what I have said.

Judge. *Poor Zion, I pity thy Condition ; but do not be discouraged, his time is but short.*

● Cryer. Mr. *Ancient and Modern Records* of the Country of *Humane*.

Here.

Judge. Come Sir *What is that you can testify against Sin, &c.*

Ancient Records. Waggoners, whip on.

Judge. *What do you mean ? is this a fit Answer for one of your years in such a Place ?*

Ancient.

Ancient. Most Reverend Judge, I have here at hand more than a hundred Waggon-Loads of Books, which are of good Credit; that are filled full of the horrid Deeds of this bloody Villain at the Bar, if you will be pleased to have them read.

Judge. That is impossible to be done now, 'tis a work for many years; you must repeat some Particulars.

Mr. Ancient, &c. My Reader can do it, my Lord, whose Name is *Historian*.

Cryer. *Historian*, Come into the Court.

Historian. Here.

Judge. What have you to say against Sin, the Prisoner at the Bar? Friend, you must be brief in your Evidence.

Historian. My Lord, I have read much of Mr. *Ancient* and *Modern's* Testimony; I mean the Writings of Worthy Men, who lived in several Ages of the World, whose Credit and Authority is generally received by all; and there I find such an account given of the Acts, Deeds and Cruelties of this Enemy at the Bar, that 'twould make a Man tremble to think of: For he hath caused most horrid Treasons, Plots, Conspiracies, Rebellions, Wars, &c. Setting one Kingdom against another, Neighbour against Neighbour, the Father against the Son, and the Son against the Father; yea, he hath filled the whole Earth with all manner of Filth, and cursed Debauchery, Blood and Violence, Stealing, Cheating, Deceiving and Destroying both Body and Soul too, hath been, I find all his Practice; so that he hath not only been a Plague to the

Church,

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Church, but also to the whole World. I could give you a more particular Account, if your Lordship please to hear it.

Judge. *No, Mr. Historian, you have said enough.*

Cryer. *Call Theologue, Christ's Minister.*
Here, my Lord.

Judge. *Sir, you are Summon'd hither to give in your Testimony against Sin ; pray therefore, declare what Evils you know he hath done, or is guilty of, whether they are Treasons, Murders, Felonies, &c.*

Theol. *My Lord, That I am ready to do.*

First, I shall proceed in a different manner (as to my Evidence against him) to those worthy Persons who have been already called.

My Lord, he is so vile and evil, that there is no good in him ; he is the Plague of Plagues ; we had far better God should let in upon us, Famine, Pestilence and Sword, &c. than to give us up to the Tyranny of Sin.

Judge. *It thank you, good Mr. Theologue, you have said enough.*

Cryer. *Call Madam Grace, and all her Daughters, Faith, Hope, Charity, Patience, Prudence, Temperance, Sobriety, Chastity, &c.*

Here my Lord we are all.

Judge. *Come Virtuous Lady, what can you say against the Prisoner at the Bar ?*

Grace. *My Lord, I am of a Noble Descent and Parentage, being begotten and born from Above ; but this Villain, as much as lay in him, endeavoured to hinder both my Conception and Nativity.*

Cryer.

Cryer. Call Mrs. Grace's eldest Daughter, *Saving Faith*.

Here my Lord.

Judge. *Most precious Faith, What have you to say?*

Faith. This Villain hath made me Contemptible, as if I were of no higher Pedigree than of Humane Extraction, or begotten of Refined Nature: and made me so feeble and weak that I can scarce go alone, he lies so heavy upon me, that I can hardly look up. Moreover he lets in upon me one *Despond*; who, like a Tyrant, knocks me down at one blow. Pray call my Sister *Hope*.

Judge. *Fair Damsel, What can you testify against this Prisoner?*

Hope. My Lord. he hath often forc'd me almost to let go my Anchor-hold, by which means the poor Ship *Soul*, hath been upon the rough Waves of a Tempestuous Sea, and in danger every hour of being broken in pieces, and utterly lost upon the Rocks of either *Presumption* or *Despair*.

Judge. *Is this so Mrs. Patience?*

Patience. Yes, my Lord, for in times of Tribulation, this Enemy hath let in one *Discontent*, and his Brother *Rapine*; by which means I was turn'd out of Doors, and lost the help of *Experience*, who is a dear Friend to my Sister *Hope*.

Judge. *Were ever Vertuous Damsels thus basely used?*

Mrs. *Charity*, What have you to say against the Prisoner at the Bar?

Charity. Most Serene Judge, This Cursed Tyrant, *Iniquity*, hath so prevailed, that I am become as one almost dead; whosoever feels me, shall find me even Clay-cold. I am, my Lord, *this* his means also grown much out of esteem; most being weary of my Company. Nay, he hath forced poor *Hospitality* out of Doors, and set all People so against her, that none hardly will know her, or take her in.

Judge.

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Judge. *Well, what can you say, Beautiful Virgins, against Sin, the Prisoner at the Bar ?*

Sobriety. My Lord, I and my Sister were employed to keep the House of every Christian Man, and to moderate his mind in all his Affairs; But lo, on a sudden, this unruly Fellow, an Enemy of God and all Goodness, let in upon us a vile Wretch, called *Inordinate Desires*; who had no sooner got in his Foot, but poor We went to the Walls, and were laid weltring in our Blood; for he led him out to such Excess our Natures could never endure.

Judge. *Come forth (Chastity) Sweetheart; have you any thing to charge the Prisoner with ?*

Chastity. A'as ! my Lord, my heart is ready to break, to see him ; for like a wicked Beast as he is, he would have committed a Rape upon me ; Lord help me, my Spirits are almost gone.

Judge. *Give her a Cordial. Come Damsel, what is that you say.*

Chastity. My Beauty is (as you see) like the Sun, and I have also as pure and spotless Mind ; but this Monster, having knockt down my two poor Sisters, *Sobriety* and *Temperance*, by Excess, let in *Chambering* and *Wantonness* ; and they had almost Forc'd me, that I hardly escaped with my Life.

Judge. *Have you any other Sister that hath not been called ?*

Chastity. Yea, my Lord, here is my Sister *Prudence*.

Judge. *Come Mrs. Prudence, Pray declare what you have to say against the Prisoner.*

Prudence. My Lord, he has done me as much wrong as any of my dear Sisters, 'tis I who teach Men and Women to make good use of their Seasons and Opportunities, for the good of their Souls and Bodies ; but this cruel Tyrant hath often

The Travels of Ungodliness. 231

often endeavoured to destroy me, by letting in two other Enemies, and base-bred Villains, *Idleness* and *Vain-Hope*; so that the Ant. by a certain instinct of Nature, learns more Wisdom in providing her *Fruit in the Summer*, and gathering her *Meat in Harvest*, than I can teach Mankind.

Judge. I know, Prudence, thou art a painful Maiden: Many Women have done vertuously, but thou and thy Sister hath excelled them all. I accept of thy Evidence, and will see Justice done thee and them too, with a vengeance.

Cryer. Call Mr. Conscience.

Here, my Lord.

Judge. Come, Conscience, *What can you say for our Sovereign Lord the King, against Sin, the Prisoner at the Bar?*

Conscience. There hath, my Lord, been much said against him already; but I can charge him with such horrid Crimes that none knows of beside me, and the Majesty of Heaven. He is truly, a Monster of Wickedness, yet there are some of his Treasons, Murders, Incests, &c. that *Apollyon* himself is afraid should come to light; he hath erected, my Lord, his Throne in the House of one Mrs. Heart, and there he contrives all manner of heinous Crimes. But much more I could say, my Lord, but that I am not willing to tire the Court.

Judge. You have performed your Part in few words.

Clerk. Here are many more Witnesses, my Lord.

Judge. I cannot hear them now; there hath been enough said against him already: Come vile Traitor, and Monster of Wickedness, *What hast thou to say for thy self, why Sentence of Death should not pass upon you?*

Sin. My Lord, I have much to say: Is it not sad, I should be abused and belyed after this rate.

Judge.

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Judge. *Bely'd, Villain! wherein?*

Sin. My Lord, All manner of Evil that ever was committed under the Sun, is charged (by some of these Witnesses against me) whereas 'tis evident, the Devil hath been the chief Instrument that hath done great part of it.

Judge. But heark! How came he to be a Devil? he was a good Angel at first, and therefore let us understand, by what means he is made so vile as to act any of these horrible Deeds against the God of Heaven? Did not you at first deceive him? All the Evil and Mischief he hath done, is justly to be charged upon you.

Sin. Ay, But yet if it please you, I am wronged; for much of the Wickedness that has been, and is in the World, has been occasioned by Man's own Evil Heart.

Judge. 'Tis a vain thing to use this *Serpentine Cunning* here; pray how came the Heart of Man to be so Evil; was it not good before you entered into it?

Have you any thing more to say? If you have, speak now.

Sin. I have got a Pardon here (from *His Holiness*) pray let me have the Benefit of a Counsel to Plead it for me.

Judge. *Who would you trust your Cause with?*

Sin. *Ignatius Loyola, Bellarmine, &c.*

Judge. *This Court cannot admit of Criminals to be Counsel for a Malefactor, who hath been Castiered and Degraded long ago.*

Yet we will give you all the fair Play imaginable: Pray, how came *His Holiness* to have the Power to pardon you; since 'tis positively said, *None can forgive Sins but God*; tho' Man may forgive his Brother that has Trespas'd against him, yet he can't forgive the Offence as 'tis against God.

Sin

The Trabels of Ungodliness. 233

Sin. Good my Lord, pity me, a Psalm of Mercy ! do not cast away an Old Man ; 'tis near six Thousand Years ago since I was Born.

Judge. 'Tis high time to rid the Soul of Man of you, I must proceed to your Sentence.

Upon this, the Attorney-General, Divine Justice, stood up, and spoke to this purpose : My Lord, I require Judgment, not only to pass against the Prisoner, Sin, but also against the Sinner too ; for they are guilty of his Crimes before God, and it stands not consistent with his Glory and Holiness, that they should be acquitted ; therefore I in his Name will and command, That the Sentence of Eternal Death do forthwith pass upon them, and every of them ; for the Wages of Sin is no less Punishment, since they have all broke that just Law that lays them under God's Curse, and the Damnation of Hell ; neither can I acquit one Soul of them : The Jury presently found him Guilty, and the Sinner too : Upon this, O the lamentable Cry that was amongst those Mortals, whose Consciences were awakened ! Who stood trembling at the Bar, wringing their Hands ; and Tears like a River gushed from their Eyes, begging upon their Knees for Pardon and Forgiveness in entertaining the Traveller.

At last the King's Solicitor, Divine Mercy, stood up for the Prisoners, but spoke not a word in behalf of Sin, the Grand Criminal ; and spoke to this purpose :

Most Serene Lord, I am Ordered, by his most Sacred and Eternal Majesty, to plead for these Self-condemned Malefactors ; for tho' Divine Justice can shew no Favour, yet is God Gracious as well as Just ; and hath promised Forgiveness to all such Souls who Repent unfeignedly, and forsake this Cursed Tyrant ; therefore I cannot suffer such Souls to perish.

Judge. Well, to reconcile you both, and greater your Glory equally alike, Divine Wisdom in God hath found

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found out a Happy and Blessed Medium, that so he may appear as Just as Justice can require, and yet as Gracious as the Sinner can desire; this it is, the Lord Jesus Christ hath in the Sinners Stead laid down a sufficient Price to make a Compensation for all the wrong these Transgressors have done to the Law, to Justice and Infinite Holiness.

Therefore the Sentence is this: Sin thou hast been Arraigned, Tried, and found guilty of all those Bloody, Amazing, and Abominable Crimes, as Treason, Murder, &c. Charged against thee, therefore every Soul who is thoroughly convinced of his Notorious Evils, in loving, liking, and entertaining of thee; and doth heartily confess and forsake thee, &c. and apply the Virtue of Christ's Blood as the only Remedy, he shall live and be forgiven; but thou shalt die without Mercy; and they by the help of God's Spirit, shall crucify thee; neither shall they have their Lives and Pardons upon any other Terms; for either they must die, or thou must be slain.

But all you who do not this, shall every one of you remain in the Hands of Divine Wrath until you die; and then your Souls shall go to Torments; and in the dreadful Day of Judgment, Bodies and Souls too, with Sin, whom you have so dearly loved, shall be cast into the Lake that burneth with Fire and Brimstone, there to remain in inconceivable Torment for ever and ever: Upon this, with such Joy, that no Tongue is able to conceive, some poor Souls took hold of God's Gracious Mercy, and were Pardoned; but the greatest part made light of all that was said and seemed to set the Court at Naught, being harden'd in their Sins, because the Sentence against their evil Deeds was not presently Executed, so that they fell into the Hands of Divine Wrath and Vengeance; and are like to Perish for ever and ever. And thus the Tryal ended.

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